
W



WARD

The ward is the basic ecclesiastical unit in The Church of Jesus Christ of Latter-day Saints. It is comparable to a Protestant congregation or a Roman Catholic parish. Normally, its membership ranges between 300 and 600 people. A ward is part of a larger unit called a STAKE, which usually includes between five and ten wards. When a ward or stake grows beyond the usual size in membership and in number of active MELCHIZEDEK PRIESTHOOD holders, it is divided, creating a new ward or a new stake, usually determined by geographical boundaries.

The ward is presided over by a BISHOP and his two counselors. Assisted by several CLERKS, these men comprise the BISHOPRIC. All are laymen and serve without monetary compensation. Bishops of wards extend CALLINGS to men and women in the ward so that each may serve in one of numerous offices or teaching positions in the ward.

The first wards were organized early in the history of the Church in the 1840s in NAUVOO, ILLINOIS. By 1844 the city was divided into ten wards, with three more in the surrounding rural neighborhood. The name "ward" was borrowed from the term for political districts of the frontier municipality. Joseph SMITH, who was simultaneously mayor of the city and President of the Church, assigned a bishop to preside over each

ward. The bishop's chief responsibility to begin with was temporal rather than spiritual leadership. To prevent hunger, he surveyed the physical needs of the members living within his ward boundaries. Second, the bishop organized his members for Church work assignments, particularly to serve one day in ten as laborers on the NAUVOO TEMPLE. This was a form of paying tithing.

Many of the Saints who fled Nauvoo under persecution in 1846 gathered at WINTER QUARTERS, located near present-day Florence, Nebraska. There Brigham YOUNG and other leaders again set up ward organizations. Their function was similar—to look after the temporal welfare of the people.

Soon after the first group of pioneer immigrants arrived in the valley of the Great Salt Lake, Brigham Young divided the area into several wards and called a bishop to preside over each. The temporal well-being of the people was still the bishop's chief concern. Soon bishops were assigned to collect tithes from the members and deliver them to the central tithing office. At this time, most of the tithes were paid in produce and livestock because of a lack of circulating currency.

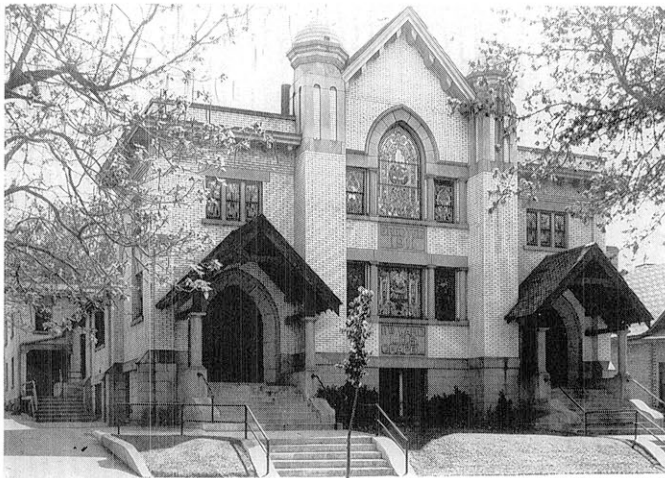
Initially, worship meetings in the Salt Lake Valley were held in the Bowery, erected in the block now occupied by TEMPLE SQUARE. But soon the population increased until the various wards

started building their own meetinghouses and holding separate worship services.

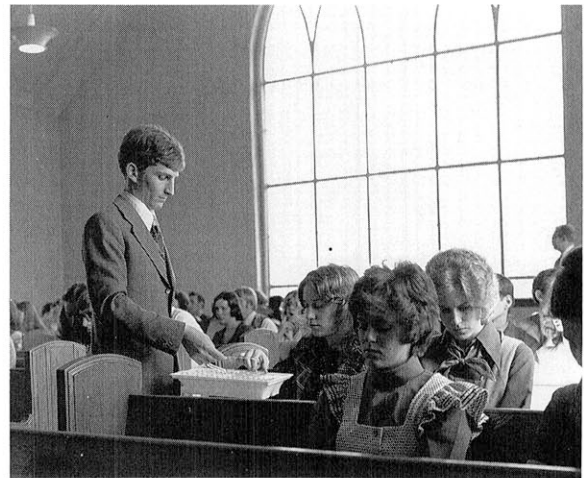
Brigham Young determined quickly to move the immigrants beyond the limits of Salt Lake City. Thus, he established small agricultural settlements throughout the Rocky Mountain valleys in the Great Basin. Through this colonization effort nearly four hundred Mormon villages were founded during his lifetime, built on nearly every available water source. Each village was eventually organized into a ward, and several wards into a stake. The bishop of each village ward was essentially the community leader, serving as the judge and mayor as well as the bishop. In the villages the bishops out of necessity became the temporal as well as ecclesiastical leader. Each ward also tried to support an elementary school.

Gradually, the activities and programs of several organizations were added to the normal weekly worship meetings. Sunday Schools, priesthood quorums, the Relief Society, and youth groups emerged in the rural areas as well as in the cities. All were nominally guided by the bishopric, but each received some encouragement from stake and central Church leaders.

In 1890 the MANIFESTO was published, which ended Church support for the performance of plural marriages and the Manifesto was also an important landmark in the separation of the church and state in Utah. Gradually the wards and the villages turned many secular functions over to non-reli-



Salt Lake 11th Ward chapel (erected 1911; photo c. 1934). Beginning in Nauvoo, Illinois, the Church divided its membership into local ward units. They served a wide variety of functions: economic, cultural, social, and educational, as well as religious. Photographer: Acme Photo Co.



Members of a student ward partake of the sacrament during a sacrament meeting (1975). Local members of the Church are organized into wards (usually about 200–600 members) for purposes of religious, social, educational, and service activities. Courtesy Doug Martin.

gious leaders. Bishops withdrew from being mayors and judges. Ward schools gave way to public schools. Water companies took over the administration of pioneer irrigation systems. Church-run cooperative stores were gradually replaced by private commercial enterprises. As this separation occurred, the ward became more and more an exclusively ecclesiastical organization rather than both a religious and political-economic one. Nonetheless, the resulting ward was more than just a congregation; it still retained much of the spirit of a close-knit community that it had so long been.

In the nineteenth century, wards and stakes were organized mainly in the intermountain United States, in Alberta, CANADA, and in northern MEXICO. Most members outside these regions were organized into missions and branches, the name given to small dependent units within the mission. By the outbreak of World War II, a few wards and stakes were organized in states beyond the intermountain region, particularly California and Hawaii. Then following the war, as the Church became established all over the United States, wards and stakes were organized throughout the country. By the 1960s, wards and stakes were organized in Europe and the Pacific. Asian and Latin American wards soon followed. In 1991 wards exist in many parts of the world. This means that these units are essentially able to provide their own leadership. On January 1, 1991, the Church had a total

of 18,090 wards and branches in 1,784 stakes, and 497 districts.

Today LDS wards continue many of the community functions of pioneer times. The Sunday meetings are just an outer evidence of the unit. Social life and friendship among members are largely developed within the ward. Youth programs bind teenagers and their parents to the ward. Education of children is supplemented by teachers of the youth and primary programs. Family education is furthered through training parents in the ward programs. Sports and other activities are promoted in the ward.

Great diversity exists among wards. Many are located in Mormon communities. Others are in areas where Mormons are a distinct minority. Some have an overabundance of leadership and talent. Others suffer from lack of leadership or lack of youth involvement. Some cover a small neighborhood; others, a widespread area. But wherever located, wards have much similarity, following the same curriculum, working under equitable budget allocations, and adhering closely to central authority from Church headquarters. Increasingly, materials such as videotapes or satellite broadcasts from the GENERAL AUTHORITIES in Salt Lake City are received in all wards, promoting uniformity and commitment.

As Latter-day Saints move throughout the world, they typically transfer from one ward to another with ease, finding acceptance, responsibility, and similarity of doctrine and practice everywhere. The ward system is successful partly because wards are kept small and because, ideally, everyone in them is needed and asked to accept a calling. Serving one another, bearing each other's burdens, is the norm. Socializing the young is everywhere a mainstream activity, and the youth also contribute much to the dynamics of the ward.

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The Hollywood Stake tabernacle and Wilshire Ward chapel was one of the most imposing church buildings of its day in Los Angeles. Built as a solid piece of reinforced concrete, it was dedicated in 1929. In the early 1900s, the Church expanded significantly in California.

Beecher, Dale. "The Office of Bishop." *Dialogue* 15 (Winter 1982):103-115.

Nelson, Lowry. *The Mormon Village: A Pattern and Technique of Land Settlement*. Salt Lake City, 1952.

DOUGLAS D. ALDER

WARD BUDGET

A WARD budget is the fund from which local congregations (wards) finance their activities. Historically, the ward budget was raised through voluntary donations. Since January 1, 1990, ward and stake budgets in the United States and Canada are funded entirely from general tithing without additional local contributions. (Before 1990, bishops and ward members agreed privately on voluntary annual contributions. Wards sometimes organized supplementary fundraising activities.) Building operation and maintenance costs are reimbursed from Church headquarters. The quarterly allowance for each stake and ward is based on average meeting attendance. Additional fund raising is discouraged, and expenditures are carefully monitored. Donations are not solicited in worship services.

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ROBERT J. SMITH

WARD COUNCIL

The ward council (formerly known as the Ward Correlation Council) is the meeting of local leaders wherein the doctrines of the gospel are turned into plans of action. The shared activities that help turn ward members into a community of Saints are coordinated by the ward council. This council is composed of the ward PRIESTHOOD EXECUTIVE COMMITTEE and the presidents of the ward AUXILIARY ORGANIZATIONS, and the chair of the Activities Committee. These leaders coordinate the efforts of all ward quorums and organizations to support the families of the Church, meet the needs of individuals from all age groups, and provide Christian service. The BISHOP presides in this monthly meeting, where ward programs are reviewed and activities are proposed. The bishop may invite other individuals to participate in the ward council as necessary. Approval of activities is based on such matters as their appropriateness, the ability to conduct them without additional cost to ward members (*see* TITHING), and how well an activity will strengthen ward members. For example, if HOME TEACHERS were to discover that a group of elderly members felt neglected, and if youth leaders reported that they were searching for a service project, an activity could be planned that would place the youth in the service of the elderly.

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Since 1980, when the Church adopted the consolidated meeting schedule, each ward holds three general meetings during a three-hour block of time on Sunday. In SACRAMENT MEETING family members worship together, renew covenants through partaking of the sacrament, and listen to talks and sermons based on the scriptures. During a second hour, Sunday School classes are held in age groups from twelve to adult. Each year in the adult classes, one of the standard works of scripture is studied: OLD TESTAMENT, NEW TESTAMENT, the BOOK OF MORMON, the DOCTRINE AND COVENANTS, and the PEARL OF GREAT PRICE. During a third hour Priesthood quorums, Young Women, and Relief Society meet separately, where youth, men, and women are taught how to put gospel principles into action in everyday life. Priesthood quorums and the Relief Society are the service arms of the ward. Their members provide the volunteer help necessary to implement the plans made by the bishopric and auxiliary leaders. Adult holders of the priesthood attend quorum meetings according to whether they are HIGH PRIESTS or ELDERS. Young men (ages twelve to eighteen) meet in AARONIC PRIESTHOOD quorums for DEACONS (ages twelve and thirteen), TEACHERS (ages fourteen and fifteen), and PRIESTS (ages sixteen to eighteen). The Young Women are organized in age groups similar to the Young Men: Bees (ages twelve and thirteen), Mia Maids (ages fourteen and fifteen), and Laurels (ages sixteen and seventeen). From age eighteen, women are members of the Relief Society, a benevolent society dedicated to caring for the needy and to assisting in spiritual, social, and personal development. Relief Society lessons focus on spiritual living, home and family education, compassionate service, and social relations.

Concurrent with the Sunday School and the men's and women's activities, the PRIMARY organization holds a nursery for children from ages eighteen months to three years, and classes for those three through eleven years of age, where children are taught lessons about Jesus Christ and the scriptures and are involved in singing and speaking.

Special activities (service projects and socials) are held for the women and youth on a day other than Sunday. The Relief Society holds a monthly evening meeting in which the sisters are taught home management techniques and skills.

The bishop is responsible for the finances of the ward, and is assisted in this matter by a financial clerk. Ward activities are either financed locally by individual contributions of ward members, or by a system wherein each ward receives an operating budget from general tithing funds based on the number and level of activity of its members. There are to be no other fund-raising activities.

The ward organization is a tool to help assure that Church activities complement, rather than compete with, family activities; that social activities are inclusive, rather than exclusive; and to nurture those who feel that geographic boundaries are artificial and thus exclude them from Sabbath day association with longtime Church friends.

Ideally, the ward organization becomes the means of creating an intimate religious community where the work of the kingdom of God on earth is carried out by every member in a lay ministry. Through the ward organization members teach the gospel, perform the ordinances, provide fellowship with the saints, and in all ways nurture one another in the faith.

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The bishop is assisted in these efforts by his two counselors, the HIGH PRIESTS quorum group leader, the ELDERS quorum president, the YOUNG MEN president, the RELIEF SOCIETY presidency,

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the ward executive secretary, the ward CLERK, and others. The bishop convenes the ward welfare committee at least monthly. These leaders report and confidentially discuss any welfare needs in the ward that they have become aware of, either personally or by reports from HOME TEACHERS and VISITING TEACHERS. Where possible, the priesthood quorums and the Relief Society serve as the first Church source of assistance to members who need help beyond what the family can provide (D&C 52:39–40). When these ward resources have been exhausted, the committee may suggest that additional help be sought from the “Lord’s storehouse” (D&C 51:13; 83:5–6) or from other people or services.

In addition, the committee may also help ward members in learning to provide for themselves and their families, to live the principle of the monthly fast, and to contribute a generous monetary FAST OFFERING, and in preparing for unexpected adversity, rendering service in return for Church assistance, and preparing for emergencies in the community.

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JOHN H. COX

WAR IN HEAVEN

When Latter-day Saints speak of the “war in heaven,” they generally mean the conflict in the PREMORTAL LIFE that began when Lucifer, in a rebellion against God the Father and his Son Jesus Christ, sought to overthrow them. The result was that Lucifer and his followers were cast out of heaven. The prophet Isaiah (Isa. 14:12–15) and John the Revelator (Rev. 12:4–9) both referred to the war, and Jesus himself spoke of having “beheld Satan as lightning fall from heaven” (Luke 10:17–18). Latter-day revelation gives additional insight, which is supplemented by the teachings of latter-day prophets.

To “bring to pass the immortality and eternal life of man” (Moses 1:39), God the Father insti-

tuted the eternal PLAN OF SALVATION, which centered on mankind’s AGENCY, anticipated the fall of man, and provided a savior. Although previously known in the heavenly realm, the plan was formally presented to the spirit children of God at a COUNCIL IN HEAVEN. “Whom shall I send?” (Abr. 3:27) was the Father’s call for someone to be the redeemer. His eldest Son (D&C 93:21; Col. 1:15), known also as JEHOVAH, one “like unto God” (Abr. 3:24), and chosen from the beginning (Moses 4:2), officially accepted this role and responded, “Here am I, send me” (Abr. 3:27). He also stated, “Father, thy will be done, and the glory be thine forever” (Moses 4:2). With this formal acceptance and selection of the future Messiah, the spirit children of God “shouted for joy” (Job 38:7). It was also a time to signify individual commitment to the Father’s plan.

Not all accepted, however. The scriptures state that Lucifer, an “angel of God who was in authority in the presence of God” (D&C 76:25), rebelled and offered himself as the proposed redeemer, saying to the Father, “Behold, here am I, send me” (Moses 4:1). His offer was not well-intentioned and was a defiance of the Father and his Only Begotten Son. Lucifer’s proposal was couched in his own interests: “I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor” (Moses 4:1). His proposal, if accepted, would have destroyed mankind’s agency (Moses 4:3). Lucifer possessed character flaws, which finally manifested themselves in jealousy of the Christ and rejection of the Father’s plan. Just how he proposed to save every soul is not explained but it apparently allowed either no opportunity for sin or, if sin did occur, no condemnation for sin. As his reward for saving everyone, Lucifer demanded that God surrender his honor and power to Lucifer (Isa. 14:13; D&C 29:36; Moses 4:3).

Although Lucifer made a false offer of salvation without individual responsibility, he gained many followers, and “war in heaven” ensued. Michael, the archangel (who later was Adam), led the “forces” of Jehovah in a battle for the loyalties of the Father’s spirit children. The exact nature of this war is not detailed in the scriptures, but there can be little doubt that it involved the principles of the gospel of Jesus Christ and how mankind was to be saved. The Prophet Joseph Smith explained, “The contention in heaven was—Jesus said there

the ward executive secretary, the ward CLERK, and others. The bishop convenes the ward welfare committee at least monthly. These leaders report and confidentially discuss any welfare needs in the ward that they have become aware of, either personally or by reports from HOME TEACHERS and VISITING TEACHERS. Where possible, the priesthood quorums and the Relief Society serve as the first Church source of assistance to members who need help beyond what the family can provide (D&C 52:39–40). When these ward resources have been exhausted, the committee may suggest that additional help be sought from the “Lord’s storehouse” (D&C 51:13; 83:5–6) or from other people or services.

In addition, the committee may also help ward members in learning to provide for themselves and their families, to live the principle of the monthly fast, and to contribute a generous monetary FAST OFFERING, and in preparing for unexpected adversity, rendering service in return for Church assistance, and preparing for emergencies in the community.

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Lucifer and his followers, who were "a third part of the hosts of heaven" (Rev. 12:4; D&C 29:36), made open warfare against the Father, the Son, the Holy Ghost, and the eternal Plan of Salvation and were cast down to earth (cf. Jude 1:6), eternally deprived of being born into mortality with physical bodies, and never to have salvation (*TPJS*, pp. 181, 297–98). So tragic was the fall of Lucifer that "the heavens wept over him" (D&C 76:26).

Known on earth as Satan or the devil, Lucifer and his followers still continue the war against the work and the people of God, being permitted to do so to give people opportunity to exercise agency, being "enticed by the one or the other" (2 Ne. 2:16–25). They will persist until the day of judgment, when Michael, the archangel, and his armies will ultimately prevail and cast them out forever (D&C 88:111–15).

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BRENT L. TOP

WAR AND PEACE

LDS ideas about war and peace are complex. They synthesize a number of basic values. First are the ideals of finding peace in Christ (John 14:27), turning the other cheek and loving one's enemies (Matt. 5:39, 44), repeatedly forgiving one's enemies (D&C 64:10; 98:23–27, 39–43), and renouncing war and proclaiming peace (D&C 98:16). Next are the goals of establishing a perfect community of righteous, harmonious people (*see* ZION) and of welcoming the millennial reign of Jesus for a thousand years of peace. Third is a fundamental aversion to any use of force or violence that denies personal AGENCY (D&C 121:41–44). Next is the recognition that war was the tactic Satan used in the premortal existence (*see* WAR IN HEAVEN) and

that he continues to reign with violence on this earth (Moses 6:15). Then there is acknowledgment that it is appropriate and sometimes required to take up arms in defense of one's family, religion, and freedom (Alma 43:45–47; 46:12). Next are the ethical and legal distinctions between deliberate murder and the killing of opposing soldiers in the line of combat duty. There is an obligation of all citizens to honor and obey the constitutional law of their land (*see* CIVIC DUTIES), together with the belief that all political leaders are accountable to God for their governmental administrations (D&C 134:1). And finally, there is the role of the UNITED STATES OF AMERICA as a nation of divine destiny with a mission to lead the way in establishing international peace and individual freedom on earth. Under the extreme pressures and agonies that may arise from differing circumstances, an individual must have personal faith, hope, charity, and revelation to implement all these principles in righteousness.

Countries may define their interests differently and hence make reliance on force more or less salient, with various political and ethical consequences. For example, a group may adopt a radical pacifist position, but its survival then depends on the attitudes of others. Thus, in the Book of Mormon, the survival of the converted Lamanites who vowed never to shed blood was vouchsafed by the Nephites and by their own sons, who were not bound by their oath of pacifism (Alma 27:24; 56:5–9).

War also has some legal status in international law: "War is a fact recognized, and with regard to many points regulated, but not established by International Law" (L. Oppenheim, *International Law*, London, 1952, p. 202). In the exercise of their sovereignty, states may limit the initiation or conduct of war, but the present political system of self-help grants the right to make war as one's safety, vital interests, or sense of justice may dictate. Over time peaceful conditions may emerge, but as long as separate independent entities exist, the likelihood of resort to armed conflict remains, and in any sovereign state wherein LDS citizens reside they are pledged to "being subject to kings, presidents, rulers, and magistrates, etc., obeying, honoring, and sustaining the law" (A of F 12).

TEACHINGS OF THE BOOK OF MORMON AND THE DOCTRINE AND COVENANTS. The LDS response to the political realities of war is largely condi-

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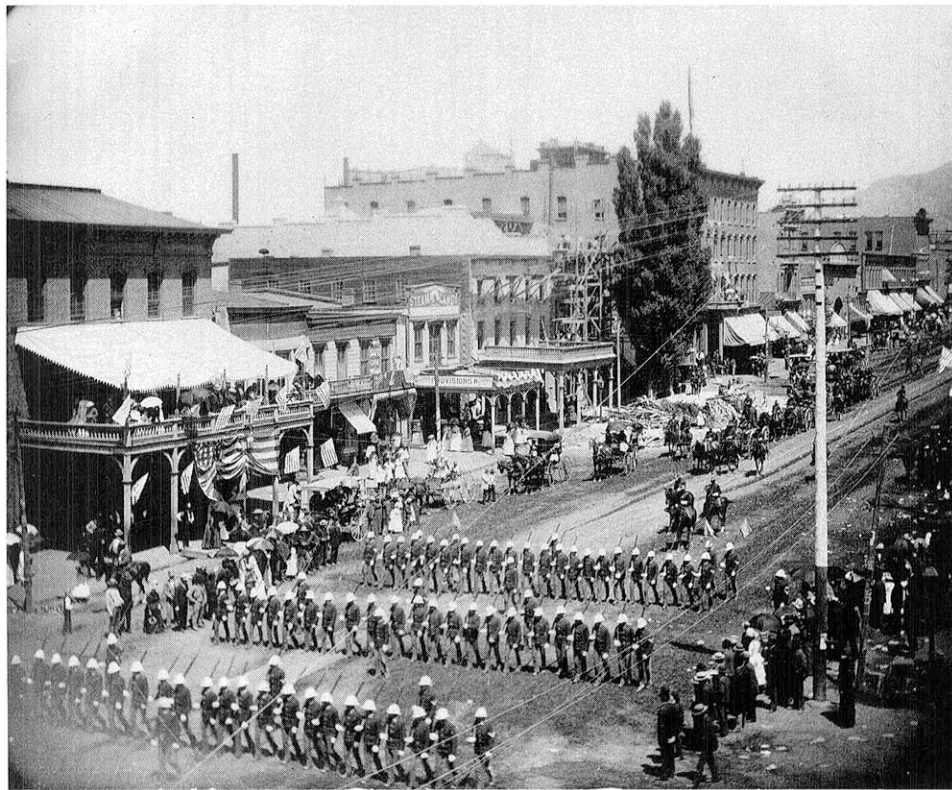
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TEACHINGS OF THE BOOK OF MORMON AND THE DOCTRINE AND COVENANTS. The LDS response to the political realities of war is largely condi-



Troops marching through Salt Lake City to join the United States forces in the Spanish-American War (1898), two years after Utah statehood. Photographer: C. W. Carter.

tioned by the concept of the justification of defensive war provided in the Book of Mormon and in modern revelation. The main statements come from accounts of MORONI₁ (a Nephite commander, c. 72–56 B.C.), from the prophet MORMON (final commander of the Nephite armies, c. A.D. 326–385), and from guidance given to the Church in 1833, when persecutions were mounting in Missouri (see D&C 98).

Captain Moroni raised a banner on which he laid out the principal Nephite war aims: the defense of “our God, our religion, and freedom, and our peace, our wives, and our children” (Alma 46:12). Legitimate warfare is described here in defensive terms. Moroni established a forward defense perimeter, constructed protective fortifications for some cities, and deployed his main armies as mobile striking forces to retake captured towns. His purpose was “that they might live unto the Lord their God” (Alma 48:10), giving no support for war as an instrument to expand territorial or political control (Morm. 4:4–5). He taught the Nephites to defend themselves but “never to give

an offense, yea, and never to raise the sword except it were against an enemy, except it were to preserve their lives. And this was their faith, that by so doing God would prosper them in the land” (Alma 48:14–15). They sought the guidance of prophets before going to battle (Alma 16:5; 43:23; 3 Ne. 3:19–20). Moroni “glor[ied]” in this position—“not in the shedding of blood but in doing good, in preserving his people, yea, in keeping the commandments of God” (Alma 48:16). Even in the conduct of war itself, indiscriminate slaughter, plunder, and reprisal were prohibited (see *CWHN* 8:328–79).

Four centuries later, when the Nephite forces “began to boast in their own strength, and began to swear before the heavens that they would avenge themselves of the blood of their brethren who had been slain by their enemies” (Morm. 3:9), Mormon, their leader, withdrew from command. Vengeance belonged only to the Lord (Morm. 3:15). When Mormon’s sense of duty caused him again to lead the armies, he knew that the Nephite turn to aggression and bloodthirsty reprisal be-

trayed a deeper corruption that ultimately spelled their doom. As his people drifted into barbaric acts of torture, rape, and enslavement, Mormon lamented the depravity of his people: "They are without order and without mercy" (Moro. 9:18); and they were destroyed (*see* BOOK OF MORMON, HISTORY OF WARFARE IN).

Even if the sword is taken up in self-defense, it is a fearful choice. It should be undertaken only if God commands (D&C 98:33) and after "a standard of peace" has been offered three times (98:34–38). Great rewards are promised to those who warn their enemies in the name of the Lord, who patiently bear three attacks against themselves or their families, and who repeatedly forgive their enemies (98:23–27, 39–43). If an enemy "trespass against thee the fourth time, . . . thine enemy is in thine hands, and if thou rewardest him according to his works thou art justified"; but if forgiveness is again extended, "I, the Lord, will avenge thee of thine enemy an hundred-fold" (98:31, 44–45). Accordingly, in the Missouri persecutions (*see* MISSOURI CONFLICT) and in Nauvoo at the time of the 1844 MARTYRDOM OF JOSEPH AND HYRUM SMITH, the posture of the Church was strictly defensive; likewise, the 1857 military threat of the UTAH EXPEDITION was defused without the occurrence of bloodshed.

HISTORICAL PERSPECTIVES. In several respects, the LDS response to the subsequent historical realities of war has paralleled the experience of Christianity in general. As long as the early Christians had no responsibility for government, they were obliged only "to obey magistrates, to be ready to every good work" (Titus 3:1), to render unto Caesar "the things which are Caesar's, and unto God the things that are God's" (Matt. 22:21). Paul saw the real battle as being one with evil spiritual forces (Eph. 6:12). Once it became clear in early Christianity that the second coming of Jesus was not at hand and that the Roman Empire had become Christian, responsibility for political order became a Christian duty. There then developed a theory of war culminating in the doctrine of "just war" formulated by theologians such as Thomas Aquinas.

Likewise, millennial enthusiasm initially focused Latter-day Saints more on the gathering of Israel than on accommodation to the world. An early and continuing LDS theme was that the hour was drawing near for the end of worldly states.

With the collapse of "Babylon" would come intense conflicts and the wrath of God (D&C 63:32–33). Bloody war would arise at home and abroad (D&C 38:29). The CIVIL WAR PROPHECY in 1832 foretold increasing turmoil until the "full end of all nations" (D&C 87:6). War in this perspective is the harbinger of the apocalyptic end of the world, and the Church is to raise the voice of warning "for the last time" and gather the faithful together to "stand in holy places, and be not moved, until the day of the Lord come" (D&C 88:74–88; 87:8).

Animated by this vision, President Brigham Young counseled the Saints to "flee to Zion . . . that they may dwell in peace" (MFP 2:107). Little hope was given for the reclamation of the secular society. This tendency toward withdrawal, however, was counterbalanced by the LDS perspective on the divine inspiration undergirding the Constitution of the United States and the fact that the Church was inevitably drawn into national politics (*see* UNITED STATES OF AMERICA; CHURCH AND STATE). Although the attempt to establish Zion attracted the hostility of many politicians, Church leaders took an active role in national affairs, supporting the Mexican War (*see* MORMON BATTALION), immediately responding to a request by President Lincoln to protect the mail and telegraph route east of Fort Bridger during the Civil War (1862), and proving their loyalty in the Spanish-American War (1898). After the MANIFESTO OF 1890, the division between the Church and the larger society declined, leading to a reconciliation with the existing political order.

World Wars I and II impelled the Church to speak about the religious duties of citizens of warring states, balancing the condemnation of war with statements about civic duties and the relative justice of the causes and conduct of particular combatants. In 1939, the First Presidency asserted that the commandment "Thou shalt not kill" (Ex. 20:13) applies both to individuals and to political entities and condemned the notion of war as an instrument of state policy (MFP 6:88–93). Later in 1940 and 1942 they warned against the self-righteous justifications of the belligerents, which could cloak genocidal acts of mass destruction (MFP 6:115–17), putting distance between the Church and the state: "The Church itself, as such, has no responsibility for these policies, as to which it has no means of doing more than urging its members fully to render that loyalty to their country and to free institutions which the loftiest patriotism calls for"

(MFP 6:156). The combatants are “the innocent instrumentalities of the war,” who cannot be held responsible for their lawful participation (MFP 6:159). At the same time, reference to “free institutions” and the observation that “both sides cannot be wholly right; perhaps neither is without wrong” (MFP 6:159) point out that there are other grounds on which to evaluate one’s participation in war, just cause and just conduct.

Echoing the concerns of the Book of Mormon for just war, the First Presidency warned people not to convert a legitimate war of self-defense into a bloody search for vengeance or the killing of innocent civilians. President J. Reuben Clark, Jr., held that “to be justified in going to war in self-defense, a nation must be foreclosed from all other alternatives” (Firmage and Blakesley, p. 314). President Joseph F. SMITH identified wickedness in the whole system of states as the root of world war: “I presume there is not a nation in the world today that is not tainted with this evil more or less. It may be possible perhaps, to trace the cause of the evil, or the greatest part of it, to some particular nation of the earth; but I do not know” (MFP 5:71). At the same time, he also affirmed “that the hand of God is striving with certain of the nations of the earth to preserve and protect human liberty, freedom to worship him according to the dictates of conscience, freedom and the inalienable right of men to organize national governments in the earth” (MFP 5:71). Accordingly, the Church supported the war “to free the world from the domination of monarchical despotism” (MFP 5:71).

Although some used the global threat of nazism, fascism, and communism to justify war beyond a reaction to direct and immediate threat to American territorial integrity or political independence, others such as J. Reuben Clark in the 1940s continued to plead for a neutral, unarmed United States: “Moral force is far more potent than physical force in international relations. I believe that America should again turn to the promotion of peaceful adjustment of international disputes” (cited in Firmage and Blakesley, p. 298).

Since World War II, the LDS stance toward just cause and just conduct in war has provided guides by which to evaluate participation in specific conflicts without departing either from the obligation of civic obedience or the generalized condemnation of war. These attitudes accommodate the cross-cultural and millennial aspirations of a worldwide church and the demands placed on

citizens in a world of competing secular states whose ultimate demise is inevitable.

[See also *Military and the Church*.]

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ROBERT S. WOOD

WASHING OF FEET

The ordinance of washing of feet performed by Jesus Christ after the Last Supper with his apostles was a gesture of humility. Amidst discussion of who would be the greatest in the kingdom, Jesus, demonstrating what he had taught, removed his outer robe and performed this menial task, teaching that one who would be a leader must be a servant (John 13:1–8; cf. D&C 88:141). The Joseph Smith Translation adds this explanation about this incident: “Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled” (JST John 13:10). By this clarification it appears that the washing of feet was an ordinance of the law of Moses.

There is no clear explanation of the washing of feet in the Old Testament, although it is evident that it was a social custom for administering kindness to a guest. The washing of feet is not mentioned in the Book of Mormon, and it is spoken of only briefly in the Doctrine and Covenants in 88:138–41.

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ROBERT S. WOOD

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The ordinance of washing of feet performed by Jesus Christ after the Last Supper with his apostles was a gesture of humility. Amidst discussion of who would be the greatest in the kingdom, Jesus, demonstrating what he had taught, removed his outer robe and performed this menial task, teaching that one who would be a leader must be a servant (John 13:1–8; cf. D&C 88:141). The Joseph Smith Translation adds this explanation about this incident: “Now this was the custom of the Jews under their law; wherefore, Jesus did this that the law might be fulfilled” (JST John 13:10). By this clarification it appears that the washing of feet was an ordinance of the law of Moses.

There is no clear explanation of the washing of feet in the Old Testament, although it is evident that it was a social custom for administering kindness to a guest. The washing of feet is not mentioned in the Book of Mormon, and it is spoken of only briefly in the Doctrine and Covenants in 88:138–41.

DOUGLAS A. WANGSCARD

WASHINGS AND ANOINTINGS

Ritual anointings were a prominent part of religious rites in the biblical world. Recipients of the anointing included temple officiants (Ex. 28:41), prophets (1 Kgs. 19:16), and kings (1 Sam. 16:3; 1 Kgs. 1:39). In addition, sacral objects associated with the Israelite sanctuary were anointed (Ex. 30:22–29). Of equal importance in the religion of the Israelites were ablutions or ceremonial washings (Ex. 29:4–7). To ensure religious purity, Mosaic law required that designated individuals receive a ritual washing, sometimes in preparation for entering the temple (Ex. 30:17–21; Lev. 14:7–8; 15:5–27).

The washings and anointings of the biblical period have a parallel today in The Church of Jesus Christ of Latter-day Saints. In response to a COMMANDMENT to gather the SAINTS and to build a house “to prepare them for the ordinances and endowments, washings, and anointings” (TPJS, p. 308), these ordinances were introduced in the KIRTLAND TEMPLE on January 21, 1836 (HC 2:379–83). In many respects similar in purpose to ancient Israelite practice and to the washing of feet by Jesus among his disciples, these modern LDS rites are performed only in temples set apart and dedicated for sacred purposes (D&C 124:37–38; HC 6:318–19).

Many symbolic meanings of washings and anointings are traceable in the scriptures. Ritual washings (Heb. 9:10; D&C 124:37) symbolize the cleansing of the soul from sins and iniquities. They signify the washing-away of the pollutions of the Lord’s people (Isa. 4:4). Psalm 51:2 expresses the human longing and divine promise: “Wash me thoroughly from mine iniquity, and cleanse me from my sin” (cf. Ps. 73:13; Isa. 1:16).

The anointing of a person or object with sacred ointment represents SANCTIFICATION (Lev. 8:10–12) and CONSECRATION (Ex. 28:41), so that both become “most holy” (Ex. 30:29) unto the Lord. In this manner, profane persons and things are sanctified in similitude of the MESSIAH (Hebrew “anointed one”), who is Christ (Greek “anointed one”).

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DONALD W. PARRY

WEALTH, ATTITUDES TOWARD

[For related articles, see Business; Consecration; Equality; Financial Contributions; Poverty, Attitudes Toward; Zion. *The blessings of eternal wealth are discussed in Riches of Eternity.*]

Latter-day Saints view wealth as a blessing and also as a test. The Lord has repeatedly promised his people, “Inasmuch as ye shall keep the commandments of God ye shall prosper in the land” (Alma 36:30). But wealth can lead to pride and inequality: “Woe unto the rich, who are rich as to the things of the world. For because they are rich they despise the poor, and they persecute the meek, and their hearts are upon their treasures” (2 Ne. 9:30). Therefore, attitudes toward wealth and the use of material abundance reveal a person’s priorities: “Before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good” (Jacob 2:18–19). To those who will inherit the celestial kingdom, God has promised the RICHES OF ETERNITY.

LDS beliefs about the nature and purpose of life influence Church members’ attitudes toward wealth. Thus, the concept of wealth has both materialistic and spiritual dimensions: wealth is an accumulation of worldly possessions; it is also an acquisition of knowledge or talents. Since MATTER and SPIRIT are of the same order, material wealth can become refined and sanctified by the influence of God’s spirit as it is consecrated to his purposes. Latter-day Saints are encouraged to increase in all honorable forms of wealth, knowledge, and obedience, which increase the “wealth” or worth of the human soul and to “lay up . . . treasures in heaven” (Matt. 6:20; D&C 18:10; 130:19; see EDUCATION, ATTITUDES TOWARD).

The world and its resources belong to the Creator. Material blessings may be delivered from heaven if the recipient conforms to the Christian ideals of integrity, honesty, and charity. All people are of divine origin and have come to earth to know good and evil and to be tested to see if they will choose the good. By the grace of God and by their diligent labors consistent with divine law, both the earth and mankind can be perfected and glorified.

If the earth’s resources are not wisely and carefully husbanded, however, wealth can become a curse. It is the “love of money,” not money itself, that is identified as the root of all evil (1 Tim. 6:10).

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Christ and the Rich Young Man, by Heinrich Hofmann (1889). Jesus counsels a rich young man who has asked how to obtain eternal life: "Sell that thou hast, and give to the poor" (see Matt. 19:16–22).

President Brigham Young warned that wealth and perishable things "are liable to decoy the minds of [the] saints" (CWHN 9:333). Wealth may result in misuse and un-Christian conduct, immoral exploitation, or dishonesty. Greed and harmful self-indulgence are sins, and the pursuit of materialistic goals at the expense of other Christian duties is to be avoided. People with materialistic wealth draw special warnings regarding responsibility toward the poor; riches can canker the soul and make entrance into heaven exceedingly difficult (Matt. 19:24; D&C 56:16).

Thus, the accumulation and utilization of wealth confront the human family with some of its major challenges in determining the righteousness of goals and the correctness of behavior. "In many respects the real test of a man is his attitude toward his earthly possessions" (F. Richards, p. 46). The prosperity that results from honest and intelligent work is not necessarily repugnant to the spiritual

quality of life, but the Church consistently warns of the risks of "selfishness and personal aggrandizement" that lurk in accumulating wealth (S. Richards, *CR* [Apr. 1928]:31).

Personal reflection, prayer, and inspiration are needed in deciding how to use one's wealth. Fairness, justice, mercy, and social responsibility are individual requirements; improper behavior is not to be excused by the behavior of others, reflected in market forces or windfall accumulations. The responsibility of each human being is to think and act in ways that ennoble the divine nature. President N. Eldon Tanner outlined five principles that epitomize the Church's counsel on personal economic affairs: pay an honest TITHING, live on less than you earn, distinguish between needs and wants, develop and live within a budget, and be honest in all financial affairs (*Ensign* 9 [Nov. 1979]:81–82).

While not taking vows of poverty, Latter-day Saints covenant to use their wealth, time, talents, and knowledge to build up the kingdom of God on earth (D&C 42:30; 105:5). Providing for a family is a sacred requirement (1 Tim. 5:8). The mission of the Church in many countries of the world requires considerable resources to sustain Church members in seeking the spiritual growth and perfection of themselves and others. Ignorance, disease, and poverty can be overcome only with the assistance of material assets that result from the wise use of human talent and the resources abundant in nature. Thus the Church and its members seek to obtain the material resources that are needed to build the kingdom of God.

The principles taught in the STANDARD WORKS concerning the accumulation and use of wealth are sufficiently broad to permit an ongoing dialogue among Church members about what is pleasing in the sight of the Lord. Some emphasize that man must work and that the fruits of his labor are his due and right (D&C 31:5). Others point out that although man must work, God makes life and its abundance possible, and thus everything rightly belongs to him (Mosiah 2:21–25) and comes to man "in the form of trust property" to be used for God's purposes (S. Richards, *CR* [Apr. 1923]:151). Some suggest that there are no limits on the profits one may gather provided the pursuit is legal and the ultimate utilization is appropriate. Others see business and legal standards of secular society as falling short: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall

in no case enter into the kingdom of heaven. . . . Ye cannot serve God and mammon" (Matt. 5:20; 6:24). Having taught correct principles in the scriptures and through his priesthood leaders, the Lord leaves it to Church members to govern themselves through individual righteousness, with knowledge that all will be held personally accountable for the choices they make.

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R. THAYNE ROBSON

WELFARE

[It is a major concern of The Church of Jesus Christ of Latter-day Saints to care for the physical, as well as the spiritual, welfare of its own members, and of others as far as possible. There are theological foundations for LDS attitudes toward such subjects as Blessings; Community; Love; Matter; Physical Body; Poverty; Righteousness; and Wealth.]

Institutionally, the Church operates an extensive program that delivers food, clothing, and other essentials of life to those in need. See Bishop's Storehouse; Compassionate Service; Deseret Industries; Elders; Fast Offerings; Hospitals; Relief Society; Social Services; Ward Welfare Committee; Welfare Farms; Welfare Services; and Welfare Square.

It encourages and assists members in finding suitable employment. See Business; Deseret Industries; Education; Occupational Status; Social Services; and Work.

For specialized services to the disabled, see Blind, Materials for and Deaf, Materials for.

The Church counsels all its members to store food and commodities in preparation for possible disasters. See Emergency Preparedness and Self-sufficiency.

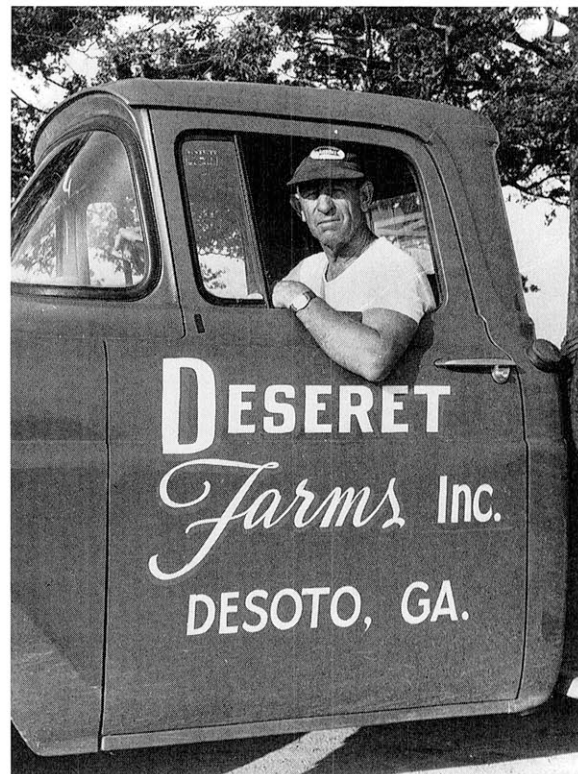
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WELFARE FARMS

The purchase of farmlands by the Church began in the late 1930s. The intent was to give unemployed people an opportunity to work and to produce

commodities to help the poor and needy. In the 1940s, stakes and groups of stakes began purchasing farms as approved welfare projects. Sometimes the Church would purchase a farm, and the local unit would repay the Church loan from farm revenues. In the 1970s, farms were purchased on a shared basis, with half of the funds coming from the local unit and half from Church headquarters. All new farmlands are now purchased solely by the Church. In 1990 the Church owned and operated about 160 localized welfare farms, which raised many kinds of produce for its welfare program. In addition, it had extensive farm holdings in its welfare reserve system and investment portfolio.

Produce from the welfare farms is canned in local Church canneries and transferred to the BISHOP'S STOREHOUSES. Surpluses are sold on the open market, and the revenues from these sales are used to help pay for the production overhead of the farm. Under the supervision of a stake president, a stake farm committee from the local priesthood units involved directs the local welfare farm



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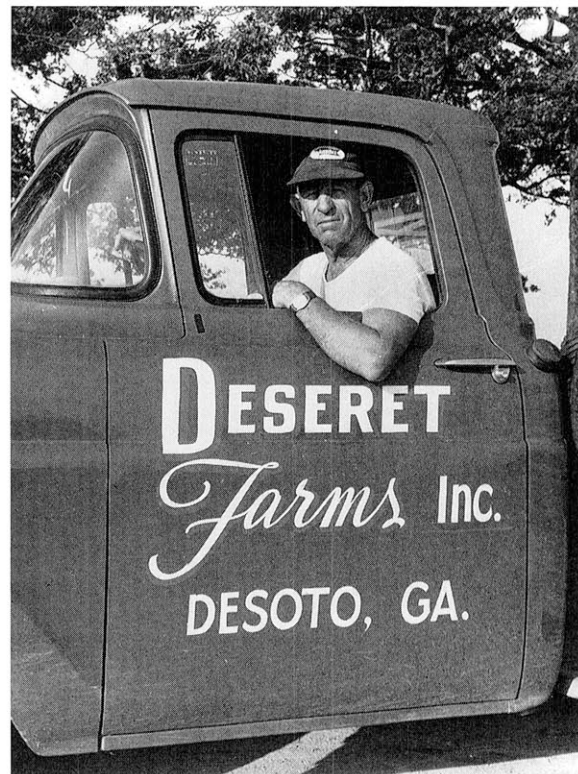
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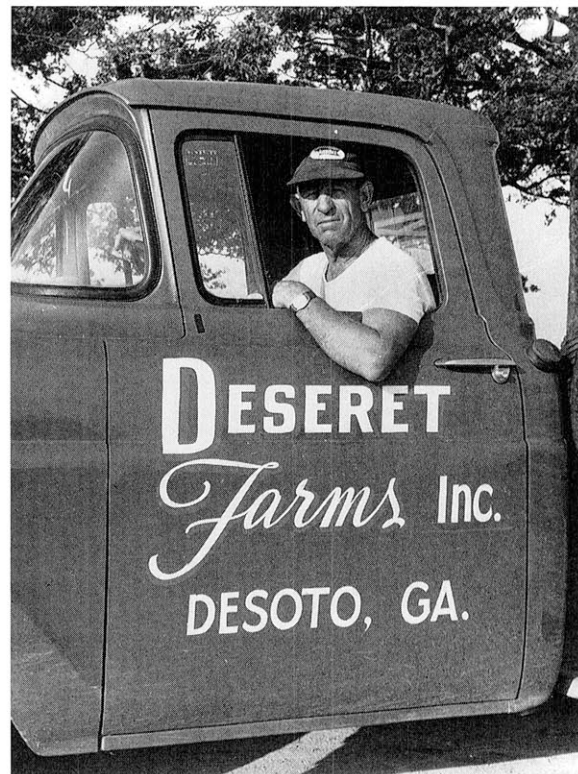
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The Church owns and operates farms as a part of its charitable welfare program and as reserve investments. Most of these farms are in Utah, Arizona, Idaho, and California. Photo c. 1959.

operations, including its finances. Day-to-day business matters are handled by a farm manager, who is usually a full-time employee. Where feasible, donated farm labor from Church members is utilized, which is counted as a contribution to the stake's welfare program. Local ward units organize crews of volunteers who work different shifts at the farms. As modern agricultural work becomes more sophisticated, the welfare farms are relying increasingly on hired farm labor.

Currently, Church farm properties fall into three categories. First, there are about 160 Church welfare farms, which are operated by a farm committee as described above, transferring their products to Church canneries and bishop's storehouses. Second, the Church owns about 250 reserve farms, which are held by the Church primarily for possible future welfare needs. These properties are assigned to the Church-owned Farm Management Corporation. They have been acquired over the years for a variety of reasons and are not always the best-quality agricultural lands. They tend to be concentrated in areas where Church populations are located. Their products are sold on the open market. Third, the Church owns other properties for various purposes, such as investment diversification (*see FINANCES OF THE CHURCH*). These farms are leased to private individuals or companies which operate them as private enterprises.

Church farms are tax-exempt only to the extent that they fill Church welfare needs. Above their welfare function, these farms pay taxes as regular businesses. In 1983 the Church sold more than 200 farms that exceeded its welfare needs.

Farm projects vary according to locale, need, climate, and soil conditions. Welfare farms produce grain, fruit, and vegetables. There are also beef, pork, and poultry projects, as well as such specialized projects as honey production. The first priority of all farm production is to supply the needs of welfare canneries and bishop's storehouses, and to use as much donated labor as possible, giving opportunities for charitable service.

Farms may vary in size from just a few acres to several thousand. Most are located in the United States, primarily in Utah, Arizona, California, and Idaho. The largest reserve farm is in California. A notable investment farm is a 300,000-acre ranch in Florida that raises livestock and citrus fruit and is used as a hunting and forestry reserve.

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WELFARE SERVICES

The basic philosophy underlying the welfare services system of The Church of Jesus Christ of Latter-day Saints was succinctly stated by the Church's sixth President, Joseph F. SMITH: "It has always been a cardinal teaching with the Latter-day Saints, that a religion which has not the power to save the people temporally and make them prosperous and happy here cannot be depended upon to save them spiritually, and exalt them in the life to come" (quoted in L. Arrington, *Great Basin Kingdom*, 1958, p. 425, n. 16).

This Christlike objective of caring for the physical well-being of humans has been pursued throughout the history of the Church, involving a wide variety of activities undertaken in radically different circumstances, but all based on the same set of principles drawn from ancient and modern scripture:

- Self-sufficiency and family support are seen as a spiritual as well as a temporal obligation (1 Tim. 5:8; D&C 42:42). The Church is responsible for teaching principles and providing necessary assistance to enhance self-reliance.
- Those who are economically deprived for reasons either within or beyond their control (Mark 14:7) are to be provided with short-term emergency help, then assisted to a state of self-reliance, if possible, and provided with support if not.
- Assistance provided should exalt, rather than demean, the poor (D&C 104:16).
- The salvation of a person who is not poor depends to a substantial degree upon the care that person gives to the poor (Mosiah 4:16–22; D&C 56:16; 104:18).
- The salvation of the poor depends in part on the spirit in which they receive assistance (Mosiah 4:24–25; D&C 56:17–18).

HISTORY OF WELFARE SERVICES. During its first century, the modern Church applied these principles primarily by assisting Church members to gather at central locations—Kirtland, Ohio; western Missouri; Nauvoo, Illinois; the Great Basin—and to obtain land on which they could become self-sufficient. But all were not able to support themselves as farmers or in other pursuits, so other employment opportunities were created for the poor. They helped to build temples and other Church buildings and assisted in public

operations, including its finances. Day-to-day business matters are handled by a farm manager, who is usually a full-time employee. Where feasible, donated farm labor from Church members is utilized, which is counted as a contribution to the stake's welfare program. Local ward units organize crews of volunteers who work different shifts at the farms. As modern agricultural work becomes more sophisticated, the welfare farms are relying increasingly on hired farm labor.

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works projects, receiving pay out of contributions given by those who had regular incomes. As early as 1896, forty years before the inauguration of a public employment service in America, the Church had an employment bureau, gathering and publishing information on employment opportunities as well as compiling data about those needing employment.

The present-day system for helping the poor had its roots in the Great Depression of the 1930s, which hit urban Church members hardest. Though often struggling in the 1930s, farm-owning Latter-day Saints usually were self-sufficient, while city-dwellers deprived of employment were in the most serious straits. Stake presidents in urban areas contacted nearby farmers who faced prices so low that it was not profitable to harvest their crops. Arrangements were made so that idle urban members could harvest the crops in return for a share thereof. The produce thus obtained was stored in Church-controlled warehouse facilities and distributed according to need. Drawing upon that experience, welfare farms were soon established under Church ownership in areas surrounding Mormon-populated cities. Other Church units undertook processing and manufacturing projects based on the rural produce. BISHOP'S STOREHOUSES were created for storage and distribution, and products were moved from location to location by a Church-sponsored transportation system. A sheltered workshop program, DESERET INDUSTRIES, was introduced in 1938 to create jobs for the unemployed and the handicapped, refurbishing used clothing, furniture, and household goods for retail sale at low cost.

With the return of prosperity in the United States following World War II, these facilities were expanded to offer short-term emergency work and commodities during recessions, strikes, and natural disasters, as well as employment assistance to the aged, the handicapped, and others with limited ability for self-support. As the complexities of urban life increased and other obstacles such as unemployment and the need for various types of counseling became more evident, a social services agency was added. When needs became apparent, other welfare service functions were also added, growing into the system that currently operates, primarily in the United States and Canada. Meanwhile, the rapid growth of the international membership of the Church, especially in less developed lands, poses new challenges, which the welfare services system is adapting to meet.



Church members wrapping cheese at the Church cheese factory in Logan, a dairy region of Utah (1987). Local areas produce different kinds of commodities depending on geographical abilities and contribute them to the centralized distribution network of the Church Welfare system. Courtesy Craig Law.

WELFARE PRINCIPLES AND PRACTICES. Emphasizing family self-reliance, the Church welfare obligation begins with the teaching of principles of provident living, encouraging the use of appropriate community services, and then filling in with Church assistance when other resources prove to be inadequate.

Individuals and families are expected to live prudently, providing for their own needs and when possible, producing a surplus to use in helping others. Organizations within the Church such as the RELIEF SOCIETY, PRIESTHOOD QUORUMS, the SUNDAY SCHOOL, and youth programs teach the appropriate principles, while the Relief Society and the priesthood, through VISITING TEACHING and HOME TEACHING, encourage self-reliance and identify individual and family needs. Areas of emphasis are literacy and education; career development and counseling; financial and resource management; home production and storage; physical health; and social, emotional, and spiritual support.

Latter-day Saints view education as a spiritual, as well as a temporal, obligation. All members are expected to take advantage of available educational opportunities. Church leaders counsel parents to read to their children, teach them, and encourage them to study the scriptures and other

good literature and to communicate well in writing and speaking. Church organizations reinforce these family efforts. Instruction in family relations strengthens the family's ability to meet its challenges. People are given counsel to help them select careers in which their talents and skills can be used in meaningful employment. Adults and youth are expected to become proficient through appropriate training. The Church accepts responsibility for arranging for career counseling, encouraging access to training, providing assistance as necessary, and motivating members to assist each other in finding employment.

Church directives teach members to establish financial goals, pay tithing and fast offerings, avoid excessive debt, pay their obligations, use their resources wisely, and pursue a regular savings program. Keeping property in good repair is also encouraged. LDS families are taught to grow and preserve fruits and vegetables, sew clothing, and make household items. Every family is urged to be prepared for emergencies and to maintain a year's supply of food, clothing, and, if possible, fuel. The WORD OF WISDOM obliges members to avoid tobacco, alcohol, tea, coffee, and harmful drugs. Church organizations teach principles and skills of nutrition, physical fitness, immunization, sanitation, health, accident prevention, medical care, and the maintenance of a healthy home environment. Members are also advised to carry adequate health and life insurance when feasible and to avoid questionable medical practices.

It is assumed that, barring the unforeseen, most members and their extended families will be self-sufficient and able to give, rather than need to receive, assistance. Nevertheless, the Church stands ready to assist whatever needs exist. The *Welfare Services Handbook* states:

No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will work to the extent of his ability to supply himself and his family with the spiritual and temporal necessities of life. As guided by the Spirit of the Lord and through applying these principles, each member of the Church should make his own decisions as to what assistance he accepts, be it from governmental or other sources. In this way, independence, self-respect,

dignity and self-reliance will be fostered, and free agency maintained (1980, p. 5).

Latter-day Saints are encouraged to avoid "unearned" public assistance programs insofar as possible. They are also encouraged to take full advantage of all available education and training programs and, as appropriate, to draw upon public insurance programs established for the benefit of employees, such as unemployment insurance and social security pensions.

ADMINISTRATION. While all members of the Church have the duty to "succor those that stand in need" (Mosiah 4:16) and to "bear one another's burdens" (Mosiah 18:8), the institutional responsibility for the welfare of others in the WARDS belongs to BISHOPS, Relief Society presidencies, priesthood quorum leaders, and home and visiting teachers. These Church leaders are admonished to be alert to the condition of each family and to offer assistance when needs exceed family resources and extended families are unable or unwilling to assist. Assignments are made to "succor the weak, lift up the hands which hang down, and strengthen the feeble knees" (D&C 81:5; Heb. 12:12).

Marshaling the resources of the Church on behalf of needy families is then the primary responsibility of the bishop. For this purpose, he can use cash from fast offering funds and direct the personal help of members (*see* VOLUNTEERISM) or can refer members to community resources or give temporary assistance from the storehouse resource system.

Members receiving Church assistance are expected to work to the extent of their ability to compensate for the help received. The local ward leadership has responsibility to provide work opportunities, which may be on a Church welfare project, in Church building maintenance, or in behalf of another needy member. Following short-term emergency assistance, a rehabilitation program is developed to bring the member back to self-sufficiency.

Faithful members of the Church are deemed to have a right to assistance, and the bishop can aid inactive members and nonmembers at his discretion. Help is to be extended graciously without embarrassment to the recipient and with complete confidentiality.

Within a year of the organization of the Church in 1830, Latter-day Saints in Ohio and Missouri were instructed through revelation to consecrate their surplus properties to the Church for the care of the poor. The bishop allocated properties to the members as STEWARDSHIPS, through which the people were to become self-supporting. Properties and commodities over and above immediate needs were "kept in [the Lord's] storehouse, to administer to the poor and the needy" (D&C 42:34); such accumulated assets were called "storehouse resources." Today these resources include fast offerings, production projects and commodities, the Church employment system, Deseret Industries, and LDS Social Services.

PRODUCTION. The Church welfare production system, as of 1985, consisted of 199 agricultural production projects, 51 canneries, and 27 large and 36 small grain-storage facilities feeding into 12 central, 69 regional, and 32 branch storehouses. These storehouses are essentially a combination of warehouses and outlet stores. The commodities in them are distributed after Relief Society leaders meet with families to determine their needs and bishops sign written orders for the needed commodities, which the family can pick up or have picked up for them at the storehouses or at Deseret Industries outlet stores. Also available in the storehouses are the products of a meat-packing plant, a milk-processing facility, a bakery, a soap factory, a pasta factory, and a number of Relief Society sewing projects. Items not produced in the Church system can be purchased at the bishop's discretion from outside sources. The bulk of the production occurs in the western United States, with a fleet of trucks moving commodities to the storehouses scattered around the country for distribution. As of the late 1980s, commodities conservatively valued at \$30 million were dispersed in response to approximately 350,000 bishops' orders a year. The production system provides service opportunities as well: 872,000 hours of volunteer labor were donated in 1987. Recipients are encouraged to provide as much of this labor as possible, but about half of the volunteer hours are donated by nonrecipients. Longer-term recipients are also given meaningful training through production projects.

EMPLOYMENT SERVICES. The most visible components of the Church employment system are the thirty-six employment centers staffed with full-

time professionals and the fifty-one centers operated by Church service volunteers. These are located in the United States in areas of membership concentration, with a few abroad. The volunteer-run centers function as satellites under the direction of the professional centers. However, the bulk of the employment activity occurs at the ward and stake levels. Each ward and stake has an employment specialist who contacts ward officers to identify any employment needs and job openings of which they are aware. Possible matches are made, and unfilled job openings are reported to the stake specialist, who disseminates the information to other wards and to the employment centers. Employment specialists are expected to be familiar with the workings of local labor markets and to counsel jobseekers on improving their job search skills and their employability. Professionals from the employment centers hold periodic seminars to train the stake and ward specialists and provide them on an ongoing basis with lists of current job openings. The specialists are encouraged to refer needy people to an employment center for career counseling, training in job search skills, information on the local and national labor markets, and referral to community job agencies.

DESERET INDUSTRIES. In the western United States there are twenty-one parent and twenty-seven branch Deseret Industries installations. Through periodic donation drives in the wards and stakes, clothing, furniture, appliances, toys, and other items are collected to be refurbished and sold by Deseret Industries' employees in sheltered workshops and stores. In addition, new products are manufactured in a mattress and furniture factory. A homecraft program offers productive opportunities for the homebound. Deseret Industries provides kits, patterns, materials, and supplies for items, which are then manufactured at home and picked up for sale through Deseret Industries retail stores.

WELFARE SERVICES MISSIONS. A welfare services missionary program responds to requests from Church units around the world with special needs that exceed local resources. Primarily young women and older persons with special skills are called to go, at their own expense, to these areas to train people in basic child development, family relations, nutrition, sanitation, health care, social work, counseling, and agriculture or vocational



Ezra Taft Benson and his wife, Flora (on the left), and many members of the Church give volunteer services at LDS canneries and welfare projects. The food raised and preserved is distributed to the needy through the Bishop's Storehouses and Church welfare services. In recent times, these projects have been increasingly automated and professionally staffed.

training. In 1990 there were about 280 welfare services missionaries.

Few social phenomena are more challenging to cope with than widespread poverty. Nevertheless, in all geographical areas where the Church program is established, members have some Church resources to assist them. Church welfare projects supply commodities to prevent serious deprivation. Since teaching self-sufficiency and counseling are unending one-on-one tasks, the fellowship of the Church provides a personal and reassuring support system to help members confront the problems of poverty.

The Church now faces the challenge of establishing its program in developing nations. Not since its early years has the Church struggled with situations in which a majority of members in some areas are plagued with poverty in conditions that arise from severe economic and social circumstances. To meet these challenges, programs are beginning, first with the teaching of self-reliance principles and the wise use of fast offerings, then with projects in conjunction with experienced Third World economic development agencies and with the establishment of Church employment centers. What will happen and what patterns or institutions will emerge cannot be foreseen; but that the effort will be made to establish the welfare

system of ZION in all parts of the world is inherent in LDS doctrine.

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GARTH L. MANGUM

WELFARE SQUARE

Welfare Square in Salt Lake City is the largest and most complete facility in the Church welfare system. It produces and delivers food and clothing and provides other services to needy people in the Salt Lake area. It also supplies and coordinates welfare efforts of the Church in other areas.

The first structures built on Welfare Square, in 1938, were a BISHOP'S STOREHOUSE, a root cellar (now used as a storage building), and a cannery. A milk-processing plant and a 300,000-bushel grain elevator were built in 1941. A new milk-processing plant replaced the old one in 1960, and a new cannery replaced the old one in 1963. The original Bishop's Storehouse was replaced with a larger facility in 1976. In 1981 a DESERET INDUSTRIES plant and its affiliated store were built on Welfare Square, and an office building to house the Social Services Department and employment services was added in 1983. A bakery was added in 1986.

Welfare Square provides regular employment for about fifty people, and volunteer assistance to run its operations and services is provided on a regular basis by about 200 people from fifty surrounding stakes. Financial support for Welfare Square comes largely from the FAST OFFERINGS of local members.

Most of the recipients of food and services at Welfare Square are members of The Church of Jesus Christ of Latter-day Saints, but there is also a transient service center associated with the Bishop's Storehouse that gives temporary assistance to the homeless of all faiths.



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Welfare Square stands for all the principles of welfare advocated and practiced by the Church—industry, work, and caring for the poor and needy. A VISITORS CENTER is located on Welfare Square to distribute information about the Church welfare program and to teach the principles of the gospel of Jesus Christ concerning social and religious obligations toward those in need.

[See also Poverty, Attitudes Toward.]

T. GLENN HAWS

WELLS, EMMELINE B.

Emmeline Blanche Woodward Wells (1828–1921) was a strong advocate for women's rights and advancement as editor of the *WOMAN'S EXPONENT* for nearly four decades, as general president of the *RELIEF SOCIETY* for over a decade, as a national suffrage leader, and as a Utah political activist.

Born to David and Deiadama Hare Woodward on February 29, 1828, at Petersham, Massachusetts, Emmeline experienced early the extremes of private tragedy and public triumph that would recur throughout her life. The death of her father when she was four years old and the controversy in her community occasioned by her conversion to The Church of Jesus Christ of Latter-day Saints ten years later were harrowing to the young girl. Yet Emmeline had opportunities for education not widely available to girls of her time. While still in her early teens she started teaching, but her teaching career was cut short by her marriage on July 29, 1843, at age fifteen, to James H. Harris, only two months her senior, and their subsequent move the following spring with his parents and other Latter-day Saints to Nauvoo, Illinois. However, within sixteen months of their marriage, James's parents abandoned both the Church and Nauvoo after Joseph Smith's assassination; the young couple's son, Eugene Henri Harris, died shortly after



Emmeline B. Wells (1828–1921), writer, editor, and suffrage leader, was the fifth general president of the Relief Society (1910–1921). Photographer: C. M. Bell.

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She found refuge by returning to teaching, and among her pupils were the children of Bishop Newel K. and Elizabeth Ann Whitney. In February 1845, Emmeline became a plural wife to Whitney, who was thirty-three years older than she. He died in 1850, two years after they had arrived in the Salt Lake valley, leaving her with two young daughters.

Emmeline's third marriage in 1852 proved more enduring, but not always satisfying. Seeking protection and stability, she petitioned Whitney's friend and prominent Church leader Daniel H. Wells to marry her. He already had six other wives, and, because of numerous business and ecclesiastical obligations, he and Emmeline rarely saw each other. Although three daughters were born to the union (two of them died in young adulthood), only in the later years of their marriage did Emmeline find the love and companionship that she had so long desired, but had found so elusive.

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Emmeline Wells turned to civic affairs for fulfillment and found her cause in the fight for suffrage and women's rights. "I desire," she proclaimed, "to do all in my power to help elevate the condition of my own people especially women" (Journals, January 4, 1878). Her writing talent blossomed as she submitted articles to the *Woman's Exponent*, a feminist Mormon publication established in 1872. In 1877 she became its editor, a position she held for thirty-seven years.

In 1879 Emmeline was appointed one of two representatives from Utah to the suffrage convention in Washington, D.C., the first of many such meetings she would attend and address. She soon became friends with national suffrage leaders Elizabeth Cady Stanton and Susan B. Anthony, who were impressed with her abilities. Election to several offices in the National Woman Suffrage Association, the National Council of Women, the International Council of Women, and as president of the Utah Woman Suffrage Association followed. In 1899 she was invited by the International Council of Women to speak at its London meeting as a representative from the United States.

Emmeline Wells was nearly eighty-three years old when she was called as general president of the Relief Society in 1910, an organization she had previously served for twenty years as general secretary and as head of its grain storage program in the 1870s. Her tenure proved, like her life, to be bittersweet. In 1912 she was awarded an honorary doctorate of literature from Brigham Young University, yet two years later she suspended publication of *Woman's Exponent*, upon which she had labored for almost half her life, when the Relief Society declined her proposal to make it the official organ of the Relief Society. In 1919 she was honored by a visit to her home by U.S. President Woodrow Wilson and his wife; the occasion commemorated the sale of over 205,000 bushels of Relief Society wheat to the U.S. government during World War I, and, ironically, the loss of the Relief Society's autonomy over its grain-storage program.

Finally, in 1921 at age ninety-three and suffering from serious illness, Emmeline was released as President of the Relief Society, the first since Emma Smith not to die in office. Upon hearing of her release, she suffered a stroke and then died three weeks later on April 25, 1921. In death, she continued to receive honors: a funeral in the TABERNACLE (the second woman to be so commemorated) and the installation of a marble bust in

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WELLS, JUNIUS F.

Junius Free Wells (1854–1930) was the organizer of the Young Men's Mutual Improvement Association (YMMIA, in 1977 YOUNG MEN). Born June 1, 1854, in Salt Lake City, a son of Daniel H. and Hannah C. Free Wells, Junius attended school at the Union Academy and graduated from the UNIVERSITY OF DESERET at the age of seventeen. He was known as an exceptionally intelligent young man. As a youth, he managed his father's lumberyard and was a sales clerk for Zion's Cooperative Mercantile Institution (ZCMI).

He was called to serve a mission to Great Britain (1872–1874), and in 1874 he accompanied Elders George A. Smith, Lorenzo SNOW, Relief Society President Eliza R. SNOW, and others to Palestine, where, on the Mount of Olives, near JERUSALEM, they dedicated the land for the restoration of the gospel. Immediately upon his return, Wells was asked by President Brigham YOUNG to organize the first YMMIA in the Thirteenth WARD in Salt Lake City, which he did on June 10, 1875. Wells married Helena Middleton Fobes on June 17, 1879. They were the parents of two children.

The YMMIA, counterpart to the previously organized association for young women, was charged to help boys develop intellectually and spiritually and to enjoy recreation under proper supervision. A central committee was formed on December 6, 1876, with Wells as president, to coordinate all associations organized throughout the Church. He served as president of the board for four years. In October 1879 he founded the *Contributor*, a monthly magazine that served both

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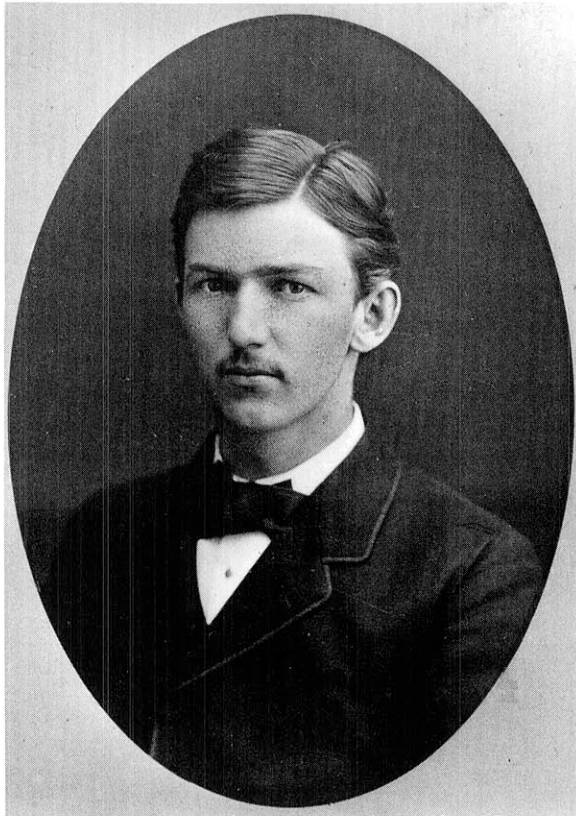
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the young men and young women groups. Its motto was *The Glory of God Is Intelligence* (D&C 93:36). The publication featured articles written by young LDS men and women on a variety of literary and gospel themes. Wells served for thirteen years as its editor and publisher. In October 1899 the magazine was replaced by the *Improvement Era*.

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Acting as agent for the Church, Junius purchased the Solomon Mack farm, the birthplace of the Prophet Joseph Smith. A Church-history enthusiast, Wells designed a hundred-ton granite monument, with a shaft 38.5 feet tall, commemorating the thirty-eight and a half years of the Prophet Joseph SMITH's life. Erected near Sharon

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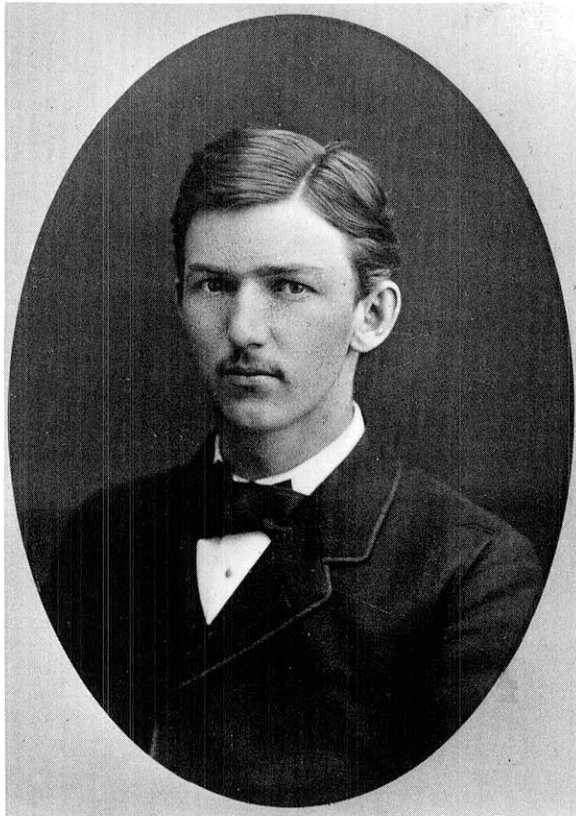
PAUL THOMAS SMITH

WENTWORTH LETTER

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The letter contains a brief history of the Church to 1842, including the key events in the restoration of the gospel. It states that the purpose of the Church is to take the gospel to every nation and prepare a people for the MILLENNIUM. The letter also describes concisely the origin, contents, and translation of the Book of Mormon. It concludes with thirteen doctrinal statements that have since become known as the ARTICLES OF FAITH and are published in the Pearl of Great Price (HC 4:535–41).

The contents of this letter were published March 1, 1842, in the *Nauvoo Times and Seasons*. There is no evidence that Wentworth or his friend,



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WEST INDIES, THE CHURCH IN

The Church of Jesus Christ of Latter-day Saints took root in the West Indies as English-speaking members moved from the United States to Puerto Rico. Finding no organized group of the Church there, they organized a branch and shared the gospel message with the local population, some of whom joined the Church and later became leaders themselves. Membership in the West Indies grew from 104 members in 1960 to over 50,000 in 1990, with seven STAKES and six MISSIONS. It grew fastest in Puerto Rico and the Dominican Republic, and Spanish quickly became the language of the Church. The first Caribbean district of the Church was organized in 1963, the first MEETINGHOUSE was dedicated in 1970, and the first stake was organized in Puerto Rico by Elder Ezra Taft BENSON on December 14, 1980, in Puerto Rico, with Herminio De Jesus as president. In 1990 Church units were functioning throughout the West Indies in such additional places as Antigua, the Bahamas, Barbados, Bermuda, the Cayman Islands, Cuba (Guantanamo U.S. Naval Base), Curaçao, Grenada, Haiti, Jamaica, Martinique, the Netherlands Antilles, and Trinidad.

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EDWIN O. HAROLDSEN

WESTWARD MIGRATION, PLANNING AND PROPHECY

For Brigham Young and his associates, the 1846 exodus from NAUVOO, far from being a disaster imposed by enemies, was foretold and foreordained—a key to understanding LDS history and a necessary prelude for greater things to come. From a later perspective, too, scholars of the Mormon experience have come to see the exodus and COLONIZATION of the Great Basin as the single most important influence in molding the Latter-day Saints into a distinctive people. Popular histories invariably attribute the Saints' exodus from Nauvoo to increasing violence, mob action, and persecution. This view, that the exodus was forced upon a people who had no choice, is simplistic and fails to account for more complex reasons for the exodus or to explain its importance in LDS belief.

From its beginnings and with each successive move, the Church was seemingly drawn toward the West. As early as 1832, LDS publications connected the destiny of the Church with the American Far West. An 1840 letter preserves Joseph SMITH's prophecy about "a place of safety preparing for [the Saints] away towards the Rocky Mountains" (Esplin, p. 90); and throughout the Nauvoo period the Prophet collected information and prepared for a latter-day ZION to be established in the tops of the Rocky Mountains (see Isa. 2:2–3). Several diaries record Joseph Smith's February 1844 instructions to the QUORUM OF THE TWELVE

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Though the Prophet put the plan on hold and his murder three months later further delayed implementation, Brigham YOUNG and his fellow apostles firmly believed that their responsibility was to lead the Church to the West once the NAUVOO TEMPLE was completed and the Saints had received the ENDOWMENT ordinances therein. Therefore, even had there been no violence against the Church in Illinois, there still would have been an exodus, a western migration, and western colonization.

Though most of the Saints, comfortable in a prosperous Nauvoo and not anxious to leave, knew little about the plans or the prophecy, some outside the Church were aware. In 1845, Illinois Governor Thomas Ford, anxious to solve the "Mormon problem" by having the Saints leave, chided Brigham Young for remaining when Joseph Smith had spoken of going west. Committed though they were to the West, however, Church leaders would not consider departing until the Saints were endowed in the Nauvoo Temple. Not until late summer 1845, with temple construction nearly completed, did they quietly resume preparations for the West.

When violence broke out in September 1845, Brigham Young had already announced that ordinance work would begin in December. He therefore "capitulated" to mob pressures and proclaimed to the Saints and to the world that he and his people would leave for the West the following spring. That announcement bought a peaceful interlude for ordinance work and preparation, while the threat of violence if they did not leave "put the gathering spirit" in the Saints, in Brigham Young's words, encouraging the entire community to depart.

In meetings that fall, Brigham Young and the Twelve explained to the Saints the reasons for the exodus. They presented it as the will of God and as a God-given opportunity—a necessary step toward their destiny. They also saw the exodus as an unfolding of scriptural PROPHECY, including Isaiah's vision of the last days when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Isa. 2:2). Orson PRATT pronounced the proposed movement "a direct and literal fulfillment of many prophecies, both ancient and modern" (MS 6 [Dec. 1, 1845]:192). His brother, Parley P. PRATT, agreed

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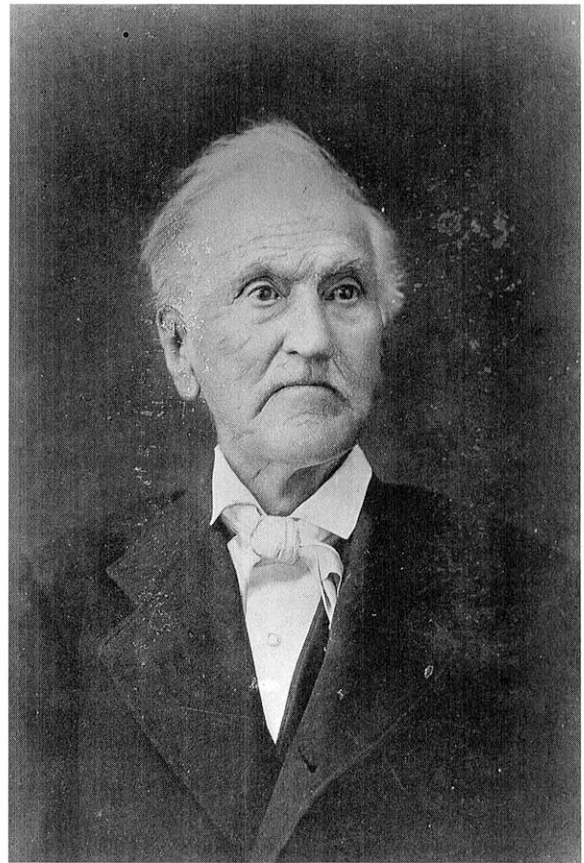
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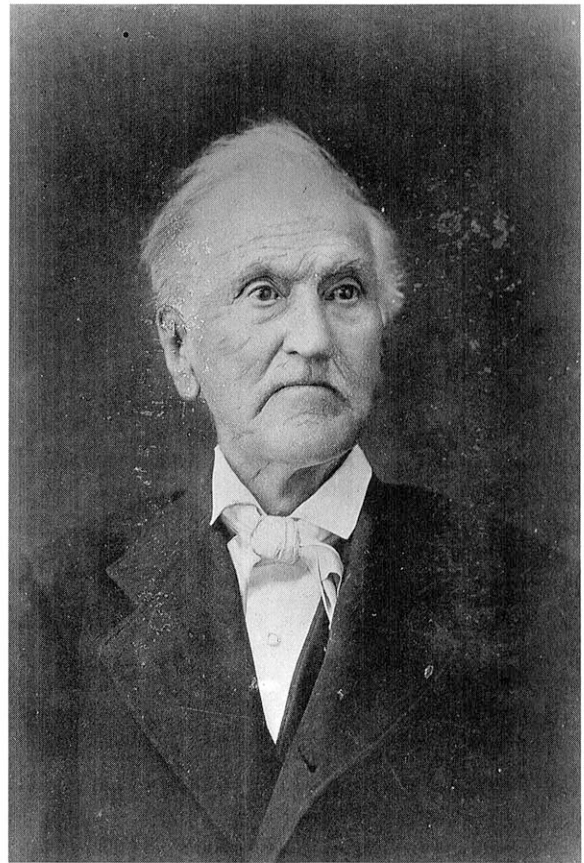
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witnesses of the Book of Mormon. In answer to their prayers, an angel appeared to them near the Whitmer house and showed them the gold plates from which the Book of Mormon was translated. An account of this experience comprises the Testimony of the Three Witnesses in the Book of Mormon. David's brothers, Christian, Jacob, John, and Peter, Jr., were four of the Eight Witnesses to whom Joseph Smith showed the plates without an angelic visitation and whose testimony also appears in the book.

In 1829, David, John, and Peter, Jr., received revelations through Joseph Smith calling them to missionary work (D&C 14:6; 15:6; 16:6). In April 1830 the Church was organized in Peter Whitmer, Sr.'s, house (see ORGANIZATION OF THE CHURCH, 1830). However, David's close association with Joseph Smith did not prevent occasional chastisement. A revelation in 1830 warned Whitmer, "Your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded" (D&C 30:2). In view of Whitmer's later separation from the Church, this statement seems prophetic.

When the Church moved from New York in 1831, the Whitmers went with the Saints to Kirtland, Ohio, and then to Jackson County, Missouri, which had been designated as Zion, a gathering place for the Saints. By July 1832, the Whitmers had settled along the Big Blue River in Kaw Township (now Kansas City). To their great disappointment, the hopes for Zion were short-lived. The differences between the Latter-day Saints and the local settlers erupted into open conflict. On one occasion, a mob threatened to kill Whitmer and other Church leaders if they did not admit that the Book of Mormon was a fraud. Whitmer absolutely refused.

Driven from Jackson County, the Whitmers settled in adjacent Clay County, Missouri, along with other Latter-day Saint refugees. As their numbers grew, a STAKE was organized and Whitmer became the stake president in July 1834, making him the leading figure in Church administration in the area. By October 1834, David and John Whitmer had moved back to Kirtland, Ohio, to prepare for the spiritual blessing promised to the Saints when the KIRTLAND TEMPLE was completed. In February 1835, in accord with an earlier commission received by revelation, David Whit-

mer with Oliver Cowdery and Martin Harris selected the twelve men who constituted the first Quorum of Twelve Apostles in the Church (D&C 18:37-38). Whitmer was also a member of the committee that drafted rules for the regulation of the temple. On the day of its dedication, March 27, 1836, he testified of an outpouring of the Spirit from on high, as the Lord had promised (HC 2:427).

In spite of all their great contributions to the work, by 1838 David and the remainder of the Whitmers had left the Church (Christian and Peter, Jr., had previously died in Clay County). The year 1837 was a time of disillusion and financial trial for the Saints in Kirtland. To help shore up the local economy, Joseph Smith and other leaders organized a banking society (see KIRTLAND ECONOMY). When it failed, many members who lost their savings were embittered. Brigham Young said it was a time when the "knees of many of the strongest men in the Church faltered" (Elden Jay Watson, ed., *Manuscript History of Brigham Young, 1801-1844*, Salt Lake City, 1968, p. 16). Even earlier, in February 1837, some dissenters wanted to depose Joseph Smith and replace him with David Whitmer. Whitmer, a proud and stubborn man, was still smarting from conflicts over his leadership in Missouri. In the disciplinary council that excommunicated Whitmer, on April 13, 1838, one of the main charges brought against him was "possessing the same spirit with the Dissenters" (Donald Q. Cannon and Lyndon W. Cook, eds., *Far West Record, Minutes of The Church of Jesus Christ of Latter-day Saints, 1830-1844*, Salt Lake City, 1983, p. 177; see DISCIPLINARY PROCEDURES).

After Whitmer left the Church, he moved to Richmond, Missouri, and opened a livery stable, which he ran until 1888. A respected citizen in the community, he served on fair boards, was a member of the city council, and was elected mayor. Over his lifetime, hundreds of visitors inquired about and heard his testimony of the Book of Mormon.

A year before his death Whitmer wrote a pamphlet, *An Address to All Believers in Christ* (1887), apparently to justify his separation from the Church. In the pamphlet, he again gave witness to the truth of the Book of Mormon, but claimed that Joseph Smith drifted into errors after completing the translation. Whitmer rejected many later developments in the Church, such as the offices of HIGH PRIEST and PROPHET, SEER, AND REVELA-

TOR; the DOCTRINE AND COVENANTS; and the doctrines of GATHERING and of PLURAL MARRIAGE.

Shortly before his death, Whitmer repeated once more, for the *Richmond Conservator*, what he had written in the *Address*: “I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony.” He died in Richmond, Missouri, on January 25, 1888, bearing testimony again on his deathbed of the authenticity of the Book of Mormon.

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KEITH W. PERKINS

WHITNEY STORE

The Newel K. Whitney store played a major role in the history of the Latter-day Saints in KIRTLAND, OHIO, during the years 1831–1838. When the Prophet Joseph SMITH arrived in Kirtland on February 1, 1831, he strode up to the counter where Whitney was clerking and extended his hand: “Newel K. Whitney, . . . I am Joseph, the Prophet. . . . You’ve prayed me here; now what do you want of me?” (*HC* 1:146).

The Prophet later received a number of significant revelations in the Whitney store, including the WORD OF WISDOM (D&C 89) and two important revelations on PRIESTHOOD (D&C 84, 88). Jo-



Newel K. Whitney Store, at the four corners area in Kirtland (built 1826–1827; photo 1907; restored 1979–1984). Joseph and Emma Smith lived here beginning in the fall of 1832. It became the headquarters of the Church, home of the School of the Prophets in 1833, and the venue of Doctrine and Covenants 84, 87–89, 95, 98, and much of the Joseph Smith Translation of the Bible. Photographer: George E. Anderson.

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The store started in a log cabin in 1823. The present frame structure was built in the flats of Kirtland, Ohio, by 1827. Operating the N. K. Whitney & Co. store as a mercantile establishment and as a post office, Whitney and his partner Sidney Gilbert maintained as large an inventory as any store in northeastern Ohio.

One of the first adult education programs in the United States, the SCHOOL OF THE PROPHETS, was held in the store during the winter of 1833 in accord with revelation (D&C 88:127–41). The school's purpose was to prepare missionaries to take the gospel to the world. Many people told of receiving visions in the store's upper room. The UNITED ORDER, the predecessor of the current welfare system of the Church, had its beginning in the store, which was also used as the BISHOP'S STOREHOUSE (D&C 72:8–10; 78:3).

Today the building is owned by The Church of Jesus Christ of Latter-day Saints and has been restored to its 1830s form as a historical site for visitors. President Ronald Reagan awarded the restored store the President's Historic Preservation Award on November 18, 1988.

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WILLIAMS, CLARISSA

Clarissa Smith Williams (1859–1930) served as the sixth general president of RELIEF SOCIETY from 1921 to 1928, a period in which the Relief Society focused on health care and other social issues. She began her Relief Society activity as a visiting teacher at age sixteen and later served as secretary and president of both the Salt Lake Seventeenth Ward and Salt Lake Stake Relief Societies. In 1901 she was appointed treasurer and a member of the general board. Ten years later she became first counselor to President Emmeline WELLS. In April 1921, President Heber J. GRANT appointed her general president of the Relief Society and editor of its magazine.



Clarissa Smith Williams (1859–1930), sixth general president of the Relief Society, served from 1921 to 1928.

Clarissa was born April 21, 1859, in the residential wing of the Church Historian's Office in Salt Lake City, Utah. She was the first of five daughters born to George A. Smith, an APOSTLE and Church historian, and his seventh and last wife, Susan Elizabeth West Smith. This family shared the residential apartment in the Historian's Office with the apostle's first wife, Bathsheba W. SMITH, and her children. The polygamist wives and their families lived amicably in their comfortable pioneer residence.

Clarissa and her sisters received the best education available in the territory at that time. In 1875 she received a teaching certificate from the Normal Department of the UNIVERSITY OF DESERET (later the University of Utah).

Clarissa married William Newjont Williams on July 17, 1877, the day before he left on a mission to Wales. They had eleven children and lived to celebrate their fiftieth wedding anniversary. William was a successful businessman, regent of

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William supported Clarissa in her Relief Society activities. She later wrote: "After I was married and had seven children, I was asked to be secretary of the Seventeenth Ward Relief Society. I felt that I could not do this with all my little babies. But my husband said, 'My dear, you must do it; it is the very thing you need; you need to get away from the babies, and I will help you all I can, either by taking care of the children or making out your reports or copying your minutes, or any other thing I can do'" (*Relief Society Magazine* 15 [Dec. 1928]:668–69).

As general Relief Society president, Clarissa Williams concentrated on social problems. During her presidency, the Relief Society funded loans for training public health nurses, distributed free milk to infants, provided health examinations for preschool children, and operated summer camps for underprivileged children. She encouraged ward Relief Societies to prepare layettes for new mothers and distribute them according to need. In 1924 under her supervision the Relief Society established the Cottonwood Maternity Hospital, which continued in operation until 1963 (see HOSPITALS).

A member of the National Council of Women, Clarissa was one of nine U.S. delegates to the International Council of Women in Rome, Italy, in May 1914. She was appointed chairwoman of the Utah Women's Committee of the National Council of Defense during World War I. She died March 8, 1930, at her home in Salt Lake City.

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EVALYN DARGER BENNETT

WINTER QUARTERS

Brigham YOUNG's original plan for the LDS exodus from NAUVOO, Illinois, envisioned a quick journey across Iowa in the spring of 1846 and, at least for some, a journey "over the mountains" by fall. That plan called for small winter camps in Iowa, at the Missouri River, and at Grand Island, whence later

encampments could depart in the spring of 1847 for their mountain home. As the first wagons took over three months just to cross windblown and storm-drenched Iowa, this plan could not be carried out. By the time advance companies had reached the Missouri River, it was mid-June and too late for them or the 12,000 following to attempt a mountain crossing that season. A layover place had to be found.

The term "winter quarters," often used by trappers and explorers to describe a place of refuge from the hazards of winter, took on special significance in Mormon pioneer history. Built on Indian lands on the west bank of the Missouri River—now



A Tragedy of Winter Quarters, by Avard T. Fairbanks (1936, bronze sculpture), erected at Winter Quarters, in present Omaha, Nebraska. Commemorating the deaths of 340 Latter-day Saints at Winter Quarters between the fall of 1846 and the spring of 1848, and sculpted by a descendant of pioneers buried here, this statue depicts a couple huddled together in sorrow over the death of their child. It bears the inscription: "That the struggles, the sacrifices and the sufferings of the faithful pioneers and the cause they represented shall never be forgotten." Courtesy Brigham Young University.

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Florence, a suburb of Omaha, Nebraska—their Winter Quarters became a vital new center for planning, regrouping, preparing, and religious renewal. Surveyed in October 1846 and subsequently laid out in a grid with 14 streets, 38 blocks, and over 760 lots and stockyards, and with houses ranging from two-story brick homes to sod huts, Winter Quarters housed almost 4,000 Latter-day Saints by December 1846. For the next two years, the name was also loosely applied to scores of much smaller settlements on the river's east side, home for another 8,000 LDS immigrants.

After the establishment of SALT LAKE CITY in 1847 and upon orders from government officials concerned about settlement on Indian lands, the Saints vacated Winter Quarters in 1848 to go either to the Salt Lake Valley or back east across the river, where they created the city of Kanesville, Iowa (see COUNCIL BLUFFS).

Winter Quarters was more than a resting spot on the way to the West: It became a place of implementation and experimentation in Church practice and government. It was there, for example, that the LAW OF ADOPTION and PLURAL MARRIAGE were first openly practiced, though they had been taught in Nauvoo. Also at Winter Quarters Brigham Young and the QUORUM OF THE TWELVE APOSTLES deliberated at length about leadership and Church government before reorganizing the FIRST PRESIDENCY at Kanesville, December 1847. The role of BISHOP was also refined. Because of the needs created by the July 1846 departure of 500 able-bodied men to serve in the MORMON BATTALION, Winter Quarters became the first community divided into small WARDS (congregations) of 300 to 500 people, with a bishop responsible for each.

Winter Quarters also represents the tragic side of Mormon history: Some 2,000 Latter-day Saints died there and across the river between June 1846 and October 1848. This high death rate is attributable to excessive fatigue, heavy spring storms, generally inadequate provisions, the malaria then common along the river lowlands, improvised shelters, and the weakened condition of the “poor camp” refugees driven out of Nauvoo in the fall of 1846.

Winter Quarters tested Brigham Young's remarkable leadership abilities and the faith of thousands who followed him through sickness and wilderness to their eventual mountain refuge. In Latter-day Saint chronicles, Winter Quarters will

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RICHARD E. BENNETT

WITNESSES, BOOK OF MORMON

See: Book of Mormon Witnesses

WITNESSES, LAW OF

The scriptural law of witnesses requires that in the mouth of two or three individuals shall every word be established (Deut. 19:15; 2 Cor. 13:1; 1 Tim. 5:19). This law applies in divine as well as human relations, for members of the Godhead bear witness of one another (John 5:31–37; 3 Ne. 11:32), and books of holy writ give multiple witness to the work of God in the earth (2 Ne. 29:8–13). The law of witnesses is prominent in the history and practice of The Church of Jesus Christ of Latter-day Saints.

A witness gives personal verification of, or attests to the reality of, an event. To “witness” in the scriptural sense is much the same as in the legal sense: to give personal testimony based on first-hand evidence or experience. To bear false witness is a very serious offense (Deut. 5:20; 19:16–21). When prophets have an experience with the Lord, often he commands them to “bear record” of him and of the truths that have been revealed (1 Ne. 10:10; 11:7; D&C 58:59; 112:4; 138:60). In legal affairs, testimony is usually related to what a person knows by the physical senses. In spiritual matters there is additional knowledge or information received through the Holy Spirit.

The Bible illustrates that God often works with mankind through two or more witnesses (Num. 35:30; Deut. 17:6; 19:15; Matt. 18:15–16). Likewise, latter-day scripture teaches the need for witnesses (D&C 6:28; 42:80–81; 128:3). One per-

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son's word alone, even though it may be true, may not be sufficient to establish and bind the hearer to the truth. Witnesses provide the means of establishing faith in the minds of people, for faith comes by hearing the word of God through the power of human testimony accompanied by the Holy Ghost (Rom. 10:17; *TPJS*, p. 148; *Lectures on Faith*, 2). In the BOOK OF MORMON, the prophet NEPHI₁ combined his brother Jacob's testimony with Isaiah's testimony to reinforce and verify his own witness of the divine sonship of the Redeemer (2 Ne. 11:2–3). Likewise, Alma₂ called upon the words of ZENOS, ZENOCK, and MOSES to corroborate his own testimony of the Son of God (Alma 33:2–23).

When the keys of the PRIESTHOOD were restored to the Prophet Joseph SMITH and often when visions were received, the Prophet was accompanied by a witness. This is the case with the restoration of the AARONIC PRIESTHOOD, the MELCHIZEDEK PRIESTHOOD, the keys given in the KIRTLAND TEMPLE (Ohio), and the vision of the DEGREES OF GLORY (D&C 13; 76; 110). Subsequent to the translation of the Book of Mormon and prior to its publication, three men on one occasion, and eight men on a separate occasion, in addition to Joseph Smith, became witnesses of the Book of Mormon PLATES (see BOOK OF MORMON WITNESSES). The Prophet Joseph was likewise accompanied in his martyr's death by his brother Hyrum, a second martyr or witness, making their testimony valid forever (D&C 135:3; 136:39). The meaning of the Greek word *martyr* is "witness."

The scriptures also indicate other ways in which the law of witnesses applies:

THE DIVINITY OF JESUS CHRIST. JOHN THE BAPTIST testified of the divinity of Jesus (John 1:15; 3:26; 5:32–39), the Father testified of Christ (Matt. 3:17; 17:5; John 8:18), and Christ himself bore record of his own divinity as the Son of God (Matt. 26:63–64; John 11:4; 13:31). The theme of John 5–8 illustrates the principle of witnesses. When Jesus spoke in his own behalf, some Jews, referring to the law of witnesses, said, "Thou bearest record of thyself; thy record is not true" (John 8:13). Jesus had earlier explained that both John the Baptist and the Father in Heaven had borne record of him (John 5:31–39; 8:18) and his testimony was therefore valid and binding. He declared that his works testified that he was the Son of God (John 5:

31–38). Peter also bore testimony that Jesus was the Son of God, a fact he had learned by revelation (Matt. 16:16).

JESUS' RESURRECTION FROM THE DEAD. Witnesses to the RESURRECTION of Christ included groups of women, two disciples on the road to Emmaus, and the apostles (Matt. 28; Luke 24; Acts 4:33; 5:32). Paul records that there were in Galilee over 500 witnesses to Jesus' resurrected body (1 Cor. 15:6). The Book of Mormon reports that about 2,500 people in America witnessed the resurrected body of Jesus Christ by seeing and touching it, and did "bear record" of it (3 Ne. 11:14–16; 17:25).

AUTHENTICATION OF RITES AND CEREMONIES. In the Church, witnesses are officially present for all baptisms and marriages. Witnesses also confirm proxy baptisms, endowments, marriages, and sealings in the temples on behalf of the dead (D&C 127:6). Missionaries travel in pairs as witnesses for one another (Mark 6:7; Luke 10:1; D&C 42:6; 52:10; 61:35; 62:5).

ON JUDGMENT DAY. In the final judgment that God will render to all mankind, the fact of the gospel having been taught on the earth by multiple witnesses will be important. Nephi₁ has written, "Wherefore, by the words of three, God hath said, I will establish my word. Nevertheless, God sendeth more witnesses, and he proveth all his words" (2 Ne. 11:3; cf. 27:14).

In a very fundamental way, the Bible and the Book of Mormon are witnesses to each other. Each record establishes the truth found in the other, and the DOCTRINE AND COVENANTS establishes the truth of them both (1 Ne. 13:20–40; 2 Ne. 3:12; 29:8–14; Morm. 7:8–9; D&C 17:6; 20:11–12; 42:12). The written testimony of two nations, the Jews and the Nephites, is a witness to the world that there is a God (2 Ne. 29:8).

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ROBERT L. MARROTT

WOMAN'S EXPONENT

The *Woman's Exponent* (1872–1914) was the first publication owned and published by Latter-day Saint women. An eight-page, three-column, quarto (10 inch x 13½ inch) newspaper, it was issued bimonthly, or in later years, monthly. During the forty-two years of its publication, Louisa Lula Greene (1872–1877) and Emmeline B. WELLS (1877–1914) served as editors. Although not owned by the Church, the *Exponent* had the approval and encouragement of the GENERAL AUTHORITIES of the Church.

First discussed among RELIEF SOCIETY leaders, the idea of a newspaper exclusively for women came to the attention of Edward L. Sloan, editor of the *Salt Lake Herald*. Not only did he agree with the prospect, but he actively promoted it, suggesting twenty-two-year-old Louisa Lula Greene as editor and the *Woman's Exponent* as a possible name, and offered help in the form of editorial advice and actual printing until the paper could become established. Reluctant to become the editor because of her lack of experience, Greene said she would consent if her great-uncle, President Brigham YOUNG, would call her to the position as a mission. This he did and gave her a blessing as well.

The number of *Exponent* subscribers is uncertain (perhaps reaching to one thousand or more). However, its influence within, and sometimes outside, the Church was greater than its circulation figures would suggest. One writer declared that it wielded more power in state politics "than all the newspapers in Utah put together" (*Tullidge's Quarterly Magazine*, p. 252). If not quite that important, the paper was widely read and much quoted. Without question, it was a forceful voice for women.

Loyal to the Church and its leaders, the *Exponent* often carried editorials defending the practice of POLYGAMY. The paper's independence made its case the more persuasive since, as one outsider observed, the writers were obviously not "under direction" or "prompted by authority" (Bennion, p. 223).

To the editor of a Chicago paper who wrote of her "amiable and liberal spirit," then-editor Greene responded, "Had we treated it in any other spirit than that of womanly frankness and

courtesy we should have done discredit to our home education as well as to the religion we profess, and consequent injustice to our own conscience" (*Woman's Exponent* 2 [Aug. 15, 1873]:44). While this reply may have been of some benefit to Chicago readers, such editorials undoubtedly had their greatest value among LDS women who, reading their own feelings articulated with such surety, were fortified in their sometimes difficult roles.

Principally under the direction of Emmeline B. Wells, the paper vigorously supported WOMAN SUFFRAGE and often wrote about it, although the women of Utah had initially been granted voting rights two years before the *Woman's Exponent* began publication. The *Exponent* was also a force in the successful effort to have the voting franchise included in the 1896 Utah constitution. Many other items also found their place, but the topic most often discussed was women's roles, with a closely allied subject of education for women: "the brain should also be instructed how to work, and allowed to expand and improve" (*Woman's Exponent* 1 [Oct. 1, 1872]:69).

Woman's Exponent was not a single-cause paper, unless that cause might have been women and their families. The first edition stated: "The aim of this journal will be to discuss every subject interesting and valuable to women" (*Woman's Exponent* 1 [July 15, 1872]:32). A detailed index of items published during its forty-two years in print reveals how remarkably this purpose was followed.

Along with editorials and articles, the paper published original poems, short stories, and essays written by LDS women and others. It carried regular reports of the PRIMARY, RETRENCHMENT/M.I.A., and Relief Society activities throughout the Church, and published a number of the Society's histories, one written by Emmeline Wells.

Just before the turn of the century, the *Exponent* began having financial problems. In 1914, Wells offered the paper to the Relief Society as its official organ, but was turned down, and the *Exponent* ceased publication in February of that year. It had fulfilled its role in "speaking for women," as it promised it would in the first issue. For forty-two years, *Woman's Exponent* was the voice for women in the Church. The *Bulletin*, and subsequently the *Relief Society Magazine* (1915), became the official organ of the Relief Society.

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SHIRLEY W. THOMAS

WOMAN SUFFRAGE

Though far removed from the centers of agitation for woman suffrage, LDS women were neither strangers to it nor indifferent about it. They were aware of efforts for a national suffrage act and of several unsuccessful congressional bills between 1867 and 1869 that urged adoption of woman suffrage in the territories. The first organized effort to secure woman suffrage in Utah occurred on January 6, 1870, when a group of LDS women met in the Salt Lake City Fifteenth Ward to protest a proposed congressional antipolygamy bill. Asserting their right to "rise up . . . and speak for ourselves," the women voted to demand of the territorial governor "the right of franchise" and voted also to send representatives to Washington with a memorial defending the free exercise of their religion (Fifteenth Ward Relief Society minutes, Jan. 6, 1870; *Deseret News*, Jan. 11, 1870). This preliminary meeting precipitated a mass rally of more than five thousand women in Salt Lake City a week later to protest publicly against proposed ANTI-POLYGAMY LEGISLATION. Spurred by congressional inaction on woman suffrage and no doubt impressed by this demonstration of female political acumen, the legislature of Utah Territory, with the approval of the acting non-Mormon governor, enfranchised Utah women a month later, on February 12, 1870.

The response of LDS women to their new political status varied. One comment expressed at a subsequent Fifteenth Ward RELIEF SOCIETY meeting was that women were already surfeited with rights. Another urged caution to avoid "abusing" their new political power. Sarah M. KIMBALL, president of the ward Relief Society, rejoiced in announcing that she had always been a "woman's rights woman" (Fifteenth Ward Relief Society minutes, Feb. 19, 1870; Tullidge, pp. 435-36). Imme-

diately thereafter, the Relief Societies initiated programs of instruction to educate women in the political process. In reviewing these events some years later, Eliza R. SNOW distinguished Latter-day Saint women from women activists elsewhere who "unbecomingly clamored for their rights." Asserting that Mormon women "had made no fuss about woman suffrage," she explained that they were given the vote only when God "put it in the hearts of the brethren to give us that right" (Senior and Junior Cooperative Retrenchment Association minutes, Aug. 8, 1874).

Mormon women did fuss in 1880, however, about extending their political rights to include holding public office, and they lobbied the legislature to amend the voting act accordingly. Though the legislature approved, the governor refused to sign the amendment. This action was followed by several attempts by local non-Mormons to disfranchise Utah women, whom they viewed as so oppressed by the Church patriarchy that they would vote as their husbands instructed. This, they argued, would further entrench Mormon political hegemony and perpetuate PLURAL MARRIAGE. These efforts were similarly unsuccessful.

An alliance of LDS and eastern suffragists was forged in 1879 when Emmeline B. WELLS and Zina Young Williams represented Mormon women at the national woman suffrage convention in Washington. From the time of the first congressional attempt in the 1860s to repeal woman suffrage in Utah as an antipolygamy measure, eastern suffragists had lobbied against each congressional effort to do so. Though strongly opposed to POLYGAMY, eastern suffragists were equally opposed to linking suffrage with attempts to eradicate polygamy. With help from prosuffrage congressmen, their effort delayed federal antipolygamy legislation and earned them a measure of condemnation for their support of the unpopular Latter-day Saints.

The Edmunds Act of 1882 withdrew the vote from polygamists, and the Edmunds-Tucker Act of 1887 disfranchised all Utah women. The false logic and injustice of disfranchising all women in Utah territory in order to attack polygamy were repeatedly asserted by the suffragists and other sympathizers. For Utah women, this withdrawal of rights after they had had them for seventeen years ignited their determination to regain the vote permanently with UTAH STATEHOOD.

In 1889 Utah women for the first time initiated a campaign to obtain the ballot. Within four

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Susan B. Anthony (center first row) with a group of Utah women and other woman suffrage leaders, May, 1895. Sarah M. Kimball, behind Anthony; Emmeline B. Wells, on Kimball's left; Zina D. H. Young, second row, second from right. Courtesy Utah State Historical Society.

months of an organizational meeting in January 1889, the Woman Suffrage Association of Utah had fourteen branches. When President Wilford WOODRUFF officially ended plural marriage with the 1890 MANIFESTO, statehood was imminent, and Utah suffragists prepared to put woman suffrage into the law of the new state. By the time the constitutional convention convened in 1895, both political parties had agreed to support woman suffrage. Unexpected dissent in the convention, however, almost derailed passage of the measure, evoking high-flown rhetoric on both sides. B. H. Roberts, leader of the opposition, posed the traditional argument that women would defile themselves if they entered the "filthy stream of politics," while Orson F. Whitney countered that women would help refine the political process and bring their own special capabilities to the betterment of society (Official Report of the Proceedings

and Debates of the Convention, Vol. 1, pp. 469, 473, 505–513). Utah suffragists immediately gathered petitions and lobbied to hold delegates to their original pledge. The measure finally passed, and in January 1896 Utah became the third state to join the Union with equal suffrage.

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CAROL CORNWALL MADSEN

WOMEN, ROLES OF

[Two articles appear under this entry and reflect the evolving nature of women's roles in the context of Church doctrine and culture:

Historical and Sociological Development Gospel Principles and the Roles of Women

The first article discusses the roles of women as they emerged during significant periods of the Church. The second article describes the impact of gospel principles on the roles, and eventually, the lives of women in the Church.]

HISTORICAL AND SOCIOLOGICAL DEVELOPMENT

LDS beliefs create a unique feminine identity that encourages women to develop their abilities as potentially Godlike individuals, while at the same time asserting that the most important activities for both men and women center around the creation and maintenance of family relationships.

The eternal potential for women has always been based on doctrinal canon, which has remained essentially unaltered since the Church was organized. However, women's temporal roles have taken different forms depending on the situations confronting the Church at various times in its history. Across all the historical periods, the application of the LDS theological perspective on women to pragmatic circumstances has meant that the Church's female membership always played a central role in ensuring the success of Mormonism as a religion and as a society.

WOMEN'S ROLES IN THE CHURCH'S FORMATIVE PERIOD (1830–1847). Typical of most adherents to newly formed and struggling religions, the early Latter-day Saints reacted to stresses by emphasizing an intensely spiritual orientation to everyday living. Although the authority to administer most ordinances and preside over most gatherings was restricted to a male **PRIESTHOOD**, the gifts of the Spirit were not considered to belong to men alone. Women received personal revelation, healed the sick, prophesied future events, and performed various other actions that required spiritual gifts. The faith of these women and their ability to develop spiritual qualities were essential for keeping the Church alive during its difficult first years. They voted on Church matters, assisted in temple ceremonies, and contributed to welfare activities. As a group, women obtained an ecclesiastical identity through the formation of the Relief Society,

viewed by the Prophet Joseph SMITH as an integral and essential part of the Church. Additionally, the women provided much of the physical labor, doctoring the sick and injured, assisted in reestablishing a succession of new communities, and cared for the needs of members whose families had faced hardships.

WOMEN'S ROLES IN THE CONSOLIDATION PERIOD (1847–1920). The broad-scale migration of the Latter-day Saints from the Midwest of the United States to the sparsely populated Great Basin region of the West marked the beginning of the consolidation of the LDS religion. Separated from the larger Anglo-American civilization by hundreds of miles of forbidding and unsettled terrain, the Latter-day Saints were able to set up their community under guidelines dictated by their religion. Among the social practices that became prominent after the migration to the West, and that significantly influenced women's lives, were **PLURAL MARRIAGE** and the assignment of adult men to extensive tours of duty as Church missionaries. A woman whose husband divided his time between multiple wives and/or missionary service was often obliged to provide single-handedly both material and emotional support for herself and her children.

The growth of the population and its socialization in the Church were important factors in consolidating and strengthening the LDS organization; and much of this responsibility fell to the women. Because of the absence of their husbands, women enlarged their role as “mothers in Zion” with aspects not generally associated with nineteenth-century feminine domesticity. President Brigham YOUNG encouraged the education of both girls and boys in “the manners and customs of distant kingdoms and nations, with their laws, religions, geographical location, . . . their climate, natural productions, the extent of their commerce, and the nature of their political organization” (*JD* 9:188–89; Widtsoe, p. 211). He also suggested that women should “keep books and sell goods” (*JD* 12:374–75; Widtsoe, p. 218), and exhorted them to “vote . . . because women are the characters that rule the ballot box” (*JD* 1:218; Widtsoe, p. 367). Some LDS women participated in political action concerning their gender, as evidenced by their being the second female population, after that of Wyoming, to vote in a national election.

The admonitions of President Young reflect an image of female responsibility drawn both from the belief that women and men are eligible for the

same "eternal progression" and from the dependency of the early Utah Church on maintaining a capable and resourceful female membership. The women's response to the necessity of developing broad practical abilities and to an intense devotion to family forged the image of LDS women that emerged from practical as well as religious factors during this period.

WOMEN'S ROLES IN THE EXPANSIONIST ERA (1920–PRESENT). Throughout the early 1900s, the ideal of LDS converts flocking to Utah from all corners of the globe to build up an isolated "Zion" was gradually transformed into one of establishing the Church in many different countries and cultures. This change, accompanied by the encroachment of non-LDS settlers into "Mormon country," confronted the Church with the social issues of integrating its membership into non-LDS societies. Delimiting and articulating the position of LDS women was one of those issues; however, the role of women was not a topic that aroused much controversy.

The centrality of the family in LDS culture and doctrine fit easily into the popular nineteenth-century Victorian ideal of a highly, not to say exclusively, domestic role for women. The necessity of consolidating the Church as a community and as an organization was replaced by the desire to form a stable population that could fit comfortably into ambient cultures, particularly the culture of the United States.

Until the latter half of the twentieth century, the traditional role of women presented few obstacles to achieving this goal. As industrialization pushed the sphere of American males progressively out of the home, and that of females increasingly into it, most Latter-day Saints simply followed the pattern of secular society. In accordance with its family-centered doctrines, the Church readily endorsed the ideal of women as homemakers, wives, and mothers. The popularization of feminism in the 1970s presented LDS women with a complex set of expectations and competing priorities. Secular analyses set the attainment of an individual's personal goals or advancement in opposition to dedication to the family; LDS belief defines the two as inextricably intertwined.

The divergence of LDS religious beliefs from the theoretical basis of secular society presents modern-day LDS women with a perplexing set of role dilemmas. In the first place, they are inculcated by LDS doctrine and the historical examples

of other LDS women with the twin beliefs of developing their personal abilities and centering their lives in their families. On the other hand, like all women, they operate in the larger societal context of legal, political, and economic systems in which these two ideals are sometimes seen as mutually exclusive.

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MARTHA NIBLEY BECK

GOSPEL PRINCIPLES AND THE ROLES OF WOMEN

The present role of women in LDS society is singular to the degree that it reflects the teachings and doctrines of the Church. Among the most fundamental of these is individual AGENCY, or the right to choose. Consistent with this doctrine, a woman's role varies with her circumstances and the choices that she makes within the context of LDS belief; she may fill many roles simultaneously.

One function of women is the consistent attention to the needs of others—not only family but all within reach of their help. Most render care personally in times of illness, death, or other life crises, but often they work in a coordinated effort with other members of the RELIEF SOCIETY. To "share one another's burdens, that they may be light" (Mosiah 18:8) is a principle and expectation associated with the very essence of a woman's membership in the Church (see BAPTISM; SISTERHOOD).

Caring for those in need often leads women to develop better ways of handling problems and to acquire specialized skills. Early in the history of the Church, women became nurses, midwives, and doctors; some established hospitals and baby clinics, while others started schools for young people (see DESERET HOSPITAL, MATERNAL AND CHILD HEALTH CARE). They also developed HOME

INDUSTRIES, carried out a thriving SILK CULTURE, and established a large grain-storage program (*see WELFARE*).

The Latter-day Saint community in the mountain West, perhaps because of polygamy, perhaps because men were often away on missions, provided an unusual independence for women—and an interdependence among polygamous wives. These conditions offered both the impetus and the practicality for women to acquire education and training uncommon to many women of their day. No less typical, LDS women today continue to take part in helping to “bring forth and establish the cause of my Zion” (D&C 6:6). They care for the poor and sick; serve proselytizing, welfare, and humanitarian missions; and teach children and youth, realizing their contribution to the temporal and spiritual welfare of the Saints.

The companionship role is the one most often identified for women in the Church. Adam “began to till the earth,” and “Eve, also, his wife, did labor with him” (Moses 5:1). President Spencer W. KIMBALL pointed out that women are “full partners” with men (Kimball, p. 42). This companionship is not limited to the husband and wife partnership but includes women serving cooperatively with men (e.g., Priesthood and Relief Society) to carry out the work of the Church. From the early days, “the women of the Church have voted side by side with the men on all questions submitted to the Church membership for vote, . . . an advanced concept in 1830 when no women and few men voted in any church and few women had political franchise” (*History of the Relief Society*, p. 102).

Underlying the companionship role is the inherent EQUALITY of men and women as suggested by the creation account: “In the image of his own body, male and female, created he them, and blessed them” (Moses 6:9). Spiritual gifts, promises, and blessings of the Lord are given to those who qualify, without regard to gender. The receipt of spiritual gifts is conditional on obedience, not gender (D&C 46:9–25).

Bruce R. McConkie of the Council of the Twelve emphasized the equality of men and women in things of the spirit:

Where spiritual things are concerned, as pertaining to all of the gifts of the Spirit, with reference to the receipt of revelation, the gaining of testimonies, and the seeing of visions, in all matters that pertain to godliness and holiness and which are brought to pass as a result of personal righteousness—in all

these things men and women stand in the position of . . . equality before the Lord [*Ensign* 9 (June 1979):61].

Temple ordinances are further evidence that “neither is the man without the woman, neither the woman without the man, in the Lord” (1 Cor. 11:11).

It is to be noted that the highest blessings therein [the temple] available are only conferred upon a man and woman jointly. Neither can receive them alone. In the Church of Christ woman is not an adjunct to but an equal partner with man [Widtsoe, p. 373].

Women and men, although equal in status, fulfill some separate and different roles in the work of the Church. To men is given the responsibility of holding the priesthood, with many prescribed duties. The role for women is less precisely defined, though no less real. According to Neal A. Maxwell of the Quorum of the Twelve:

We know so little about the reasons for the division of duties between womanhood and manhood as well as between motherhood and priesthood. These were divinely determined in another time and another place. We are accustomed to focusing on the men of God because theirs is the priesthood and leadership line. But paralleling that authority line is a stream of righteous influence reflecting the remarkable women of God who have existed in all ages and dispensations, including our own [Maxwell, p. 94].

Wielding an influence for good, women fill myriad assignments in the Church: They preside over, direct, and staff the organizations for women (Relief Society), young women (YOUNG WOMEN), and children (PRIMARY) at WARD, STAKE, and general levels; they teach doctrinal study classes for adults, youth, and children; they direct choirs and dramatic productions; they officiate in temple ceremonies; they serve as members of welfare committees at all levels of the Church; and they organize cultural and recreational events in which all members participate.

LDS women also fulfill societal roles such as physicians, lawyers, professors, homemakers, administrators, teachers, writers, secretaries, artists, and businesswomen. Additionally, many serve in community, political, and volunteer capacities. Consistent with the LDS belief that the greatest good that parents do is in their own home and that no other involvement ought to have precedence

over their concern for family, members are encouraged to make pivotal decisions with regard to their effect on the family. This priority of family unavoidably influences the role expectations for women, including that of mother, wife, homemaker, and teacher. Latter-day Saint women are taught from their youth to prepare for marriage and homemaking, as well as for a vocation. Camilla Kimball, wife of President Spencer W. KIMBALL, counseled every girl and woman to: “qualify in two vocations—that of homemaking, and that of preparing a living outside the home, if and when the occasion requires. A married woman may become a widow without warning. . . . Thus a woman may be under the necessity of earning her own living and helping to support her dependent children” (*Ensign* 7 [Mar. 1977]:59).

Church leaders have long urged women, individually and as a group, to obtain all the education available to them, to “be given to writing, and to learning much” (D&C 25:8). Schooling for women has been encouraged not only for their own fulfillment and achievement but also for its value in helping them make the home a place of learning and refinement and for its importance in the lives of children. Even though training and education may open many career opportunities for women, the role of mother is dominant for those who have young children, and they are urged to use their training to benefit their children.

The Church does not oppose women working outside the home per se, and recognizes the contributions that they make in government, professions, business, and in creative fields. Marvin J. Ashton of the Quorum of the Twelve explained that “a woman should feel free to go into the marketplace and into community service on a paid or volunteer basis if she so desires when her home and family circumstances allow her to do so without impairment to them” (Ashton, p. 93). It is understood that some mothers are required to work for the support of their children, but it is hoped that whenever possible, mothers with children in the home will make home their priority career.

All women are daughters of “glorious mother Eve” (D&C 138:39) who, as the “mother of all living” (Moses 4:26), left a legacy that is the inheritance of every woman. This role transcends the care of an immediate family. It describes a nature and attitude that is basic for all women. President Harold B. LEE expressed this when he addressed the women of the Church assembled in the Taber-

nacle: “Now you mothers over the Church. . . .” (see *MOTHERS IN ISRAEL*). Every woman, whatever her family status, calling, or occupation, is involved in the roles of one who nurtures, lifts, consoles; who tenders love; and who protects and preserves families.

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BARBARA B. SMITH
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WOMEN IN THE BOOK OF MORMON

Some general conclusions about Book of Mormon women can be drawn from the book’s fragmentary material about marriage, family, and religious organization. Six women are mentioned by name: Sariah, Isabel, Abish, EVE, SARAH, and MARY. Since no women are mentioned as religious or military leaders and only a few as political leaders, it appears that males held virtually all leadership positions in this society. Also, since the Book of Mormon was written primarily to remind future readers of the goodness of God and to persuade them to believe in Christ, it contains no law books and little intellectual or social history discussing the meshing of familial and religious practices. It is reasonable to assume, however, that these people began with many customs similar to their ancestral Semitic cultures and that their practices changed somewhat over the years.

In Nephite society, marriage and childbearing were expected, carrying religious significance and responsibilities (1 Ne. 7:1; Mosiah 4:14–15; 4 Ne. 1:11). Marriages may have been arranged within ethnic groups (1 Ne. 16:7; Alma 17:24) and were restricted outside certain groups (Alma 3:8). Polygamy and concubinage were prohibited and scorned; monogamy was expected, except as the Lord might command otherwise to “raise up seed” unto himself (Jacob 2:27–30).

over their concern for family, members are encouraged to make pivotal decisions with regard to their effect on the family. This priority of family unavoidably influences the role expectations for women, including that of mother, wife, homemaker, and teacher. Latter-day Saint women are taught from their youth to prepare for marriage and homemaking, as well as for a vocation. Camilla Kimball, wife of President Spencer W. KIMBALL, counseled every girl and woman to: “qualify in two vocations—that of homemaking, and that of preparing a living outside the home, if and when the occasion requires. A married woman may become a widow without warning. . . . Thus a woman may be under the necessity of earning her own living and helping to support her dependent children” (*Ensign* 7 [Mar. 1977]:59).

Church leaders have long urged women, individually and as a group, to obtain all the education available to them, to “be given to writing, and to learning much” (D&C 25:8). Schooling for women has been encouraged not only for their own fulfillment and achievement but also for its value in helping them make the home a place of learning and refinement and for its importance in the lives of children. Even though training and education may open many career opportunities for women, the role of mother is dominant for those who have young children, and they are urged to use their training to benefit their children.

The Church does not oppose women working outside the home per se, and recognizes the contributions that they make in government, professions, business, and in creative fields. Marvin J. Ashton of the Quorum of the Twelve explained that “a woman should feel free to go into the marketplace and into community service on a paid or volunteer basis if she so desires when her home and family circumstances allow her to do so without impairment to them” (Ashton, p. 93). It is understood that some mothers are required to work for the support of their children, but it is hoped that whenever possible, mothers with children in the home will make home their priority career.

All women are daughters of “glorious mother Eve” (D&C 138:39) who, as the “mother of all living” (Moses 4:26), left a legacy that is the inheritance of every woman. This role transcends the care of an immediate family. It describes a nature and attitude that is basic for all women. President Harold B. LEE expressed this when he addressed the women of the Church assembled in the Taber-

nacle: “Now you mothers over the Church. . . .” (see *MOTHERS IN ISRAEL*). Every woman, whatever her family status, calling, or occupation, is involved in the roles of one who nurtures, lifts, consoles; who tenders love; and who protects and preserves families.

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BARBARA B. SMITH
SHIRLEY W. THOMAS

WOMEN IN THE BOOK OF MORMON

Some general conclusions about Book of Mormon women can be drawn from the book’s fragmentary material about marriage, family, and religious organization. Six women are mentioned by name: Sariah, Isabel, Abish, EVE, SARAH, and MARY. Since no women are mentioned as religious or military leaders and only a few as political leaders, it appears that males held virtually all leadership positions in this society. Also, since the Book of Mormon was written primarily to remind future readers of the goodness of God and to persuade them to believe in Christ, it contains no law books and little intellectual or social history discussing the meshing of familial and religious practices. It is reasonable to assume, however, that these people began with many customs similar to their ancestral Semitic cultures and that their practices changed somewhat over the years.

In Nephite society, marriage and childbearing were expected, carrying religious significance and responsibilities (1 Ne. 7:1; Mosiah 4:14–15; 4 Ne. 1:11). Marriages may have been arranged within ethnic groups (1 Ne. 16:7; Alma 17:24) and were restricted outside certain groups (Alma 3:8). Polygamy and concubinage were prohibited and scorned; monogamy was expected, except as the Lord might command otherwise to “raise up seed” unto himself (Jacob 2:27–30).

Husbands and wives were expected to be faithful and loyal to each other (Jacob 3:7). One case shows that a wife was valued, even if unable to conceive. The righteous Jaredite king Coriantum remained with his barren wife until her death at age 102. He then married a young maid and fathered sons and daughters (Ether 9:23–24). It was, likewise, a sign of great wickedness that the priests of king Noah deserted their families. While in hiding, they abducted twenty-four Lamanite women for wives. When Lamanite kinsmen discovered and sought to kill the priests several years later, however, these women faithfully pleaded for the lives of their husbands (Mosiah 23:33).

Men were expected to support their wives and children, as well as the widows and children of men killed in war (Mosiah 21:17). Men were to pray for their households (Alma 34:21), and many took up arms to defend their families.

Both parents were concerned about their offspring (1 Ne. 5:1–7; 8:37). LEHI blessed and counseled his granddaughters and grandsons (2 Ne. 4:3–9). Children were taught to honor their mother and father. HELAMAN₁ and his 2,000 young warriors credited their Ammonite mothers with instilling in them the faith that “if they did not doubt, God would deliver them” (Alma 56:47).

In religious life, women participated in assemblies at the temple (Jacob 2:7; Mosiah 2:5–8), in teaching their children about God (Alma 56:46–47), and in offering sacrifice (1 Ne. 5:9). Evidently they were not excluded from, or segregated during, worship (2 Ne. 26:28–33); nor is there any indication that they were considered ritually unclean during menstruation. The gospel taught by the NEPHITES and Christ in the Book of Mormon is addressed to all, regardless of gender, age, or descent (2 Ne. 26:33; Mosiah 27:25; Alma 11:44; 32:23; 3 Ne. 17:25). BAPTISM was offered to all men and women who believed (Mosiah 18:16; Moro. 9:10). Women demonstrated profound faith and were tested by great sacrifice. In Ammonihah, women were burned to death with their children for refusing to renounce their faith in Christ (Alma 14:7–11). Apparently the LIAHONA responded to the collective faith and diligence of the entire group, men and women (1 Ne. 16:28).

During the years in the wilderness, the Lehite women toiled and were strong, but little is known about their activities, other than pregnancy and childbirth. Spinning is the only work specifically attributed to women (Mosiah 10:5; Hel. 6:13).

Women’s dancing is associated with leisure and sometimes with wickedness (1 Ne. 18:9; Mosiah 20:1; Ether 8:10–11). Harlots provided immoral sexual activity in return for sustenance (Mosiah 11:14).

Politically, women had rights of succession to the Lamanite throne, for when Amalickiah murdered a Lamanite king, rule passed to the queen, whom Amalickiah then married to gain the throne (Alma 47:32–35). In extreme crises women took up arms in war alongside their men (Alma 54:12; 55:17; Ether 15:15).

Assignment of tasks in the family or in the whole economy—trade, planting and harvesting crops, and tending animals—is not apparent. Cycles of colonization, agriculture, urbanization, war, destruction, and renewal, as well as differing belief systems, certainly affected family and work patterns.

The Book of Mormon women Sariah, Abish, and Isabel can be viewed not only as historical figures but also as archetypal figures of, respectively, the righteous mother, the godly servant, and the attractive but sexually impure outsider.

Sariah was the faithful mother of the Nephite and Lamanite nations. She left a comfortable home near Jerusalem with Lehi and their family to suffer the rigors of desert and ocean travel, bearing two more sons, JACOB and JOSEPH, late in life while in the wilderness (1 Ne. 18:7, 17–19). She complained against Lehi when she thought their sons were dead, but affirmed his calling and the power of God when they returned unharmed (1 Ne. 5:2–8). With Lehi she gave sacrifice in thanksgiving. She was the mother of six sons and at least two daughters (2 Ne. 5:6).

Abish, a Lamanite convert of surpassing faith, servant to the queen of king Lamoni, recognized that the power of God had overcome the king, queen, and Ammon when they fell to the ground unconscious; she gathered people to witness the event and then raised the queen with her touch when the confusion of the crowd led to contention. Many believed the testimonies of the revived queen, who then raised the king, who also testified of Jesus (Alma 19:16–36).

Isabel, according to ALMA₂ (Alma 39:3–4), was a harlot who stole the hearts of many, including that of Alma’s son Corianton, who for a time forsook the ministry to go after her (Alma 39:3).

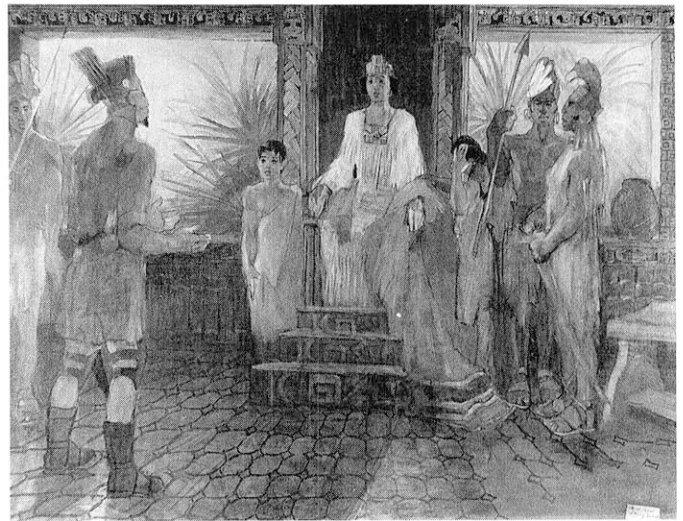
The other three named women are biblical figures: Eve (e.g., 2 Ne. 2:15–20; cf. several refer-

ences to “our first parents,” e.g., 2 Ne. 9:9); Sarah (2 Ne. 8:2); and Mary, the mother of Jesus (e.g., Mosiah 3:8). Eve is mentioned in the context of an explication of the doctrine of the FALL OF ADAM as the precursor of the salvation of mankind. Sarah is recognized as the faithful mother of nations. Mary is called “a virgin, most beautiful and fair above all other virgins” (1 Ne. 11:15).

Other women are known in the Book of Mormon only by their individual deeds: the wife of NEPHI₁, a daughter of Ishmael, tried to soften wicked hearts with her tears (1 Ne. 7:19; 18:19); Ishmael’s wife and three of their daughters supported Nephi (1 Ne. 7:6); a maidservant fled from Morianton’s camp, after being severely beaten by him, to warn MORONI₁ of the plans of her rebel master (Alma 50:30–31); a daughter of Jared originated a plot to regain the kingdom for her father through enticement, violence, and deceit (Ether 8–9); two Lamanite queens were converted by the sons of Mosiah₂ (Alma 19:29–30; 22:19–24). Perhaps, as in some Semitic cultures today, the formal or more polite way of referring to a woman was not by her given name, but by describing her position in the family, such as “the daughter of Jared.” Others so designated include Ishmael’s wife, Ishmael’s daughters, Ishmael’s eldest daughter and wife of Zoram, Lehi’s daughters and Nephi’s sisters, Lamoni’s daughter; and Coriantumr’s unrepentant daughters.

The behavior and treatment of women were seen as an index of social and spiritual health. Many references to women concern their suffering during war, captivity, and hardship. Nephi and his brothers measure the difficulty of their travels in terms of the suffering of their wives, though Nephi emphasizes that the women were made strong like the men, while his brothers describe their wives’ sufferings as being worse than death (1 Ne. 17:1, 20). Jacob sharply contrasts male infidelity with the tenderness of the women (Jacob 2–3); immorality is described as precipitating the collapse of both family and society. The inhumanity and depravity of dying civilizations are also described in terms of the suffering of women: Lamanites fed to women and children the flesh of their dead husbands and fathers (Moro. 9:8); Nephite women were sacrificed to idols (Morm. 4:15, 21); Nephites raped captured Lamanite women, tortured them to death, and then ate their flesh as a token of their bravery (Moro. 9:9–10).

Much of the imagery involving women in the



Widow of King Lehonti, Minerva K. Teichert (1935, oil on canvas, 36" × 48"). After assassinating the Lamanite king Lehonti, the treacherous Amalickiah married the queen, legitimating his accession to the throne (Alma 47:18–35). The paintings of Minerva Teichert are particularly sensitive to the extensive but understated importance of women in the Book of Mormon. Courtesy Museum of Fine Arts, Brigham Young University.

Book of Mormon parallels that in the Bible. For example, Christ compares his gathering of the repentant to a mother hen gathering her chicks under her wing. As in Proverbs 3:13–20, wisdom is female (Mosiah 8:20), as is mercy (Alma 42:24). Sometimes female imagery is applied to the Lord, as when the mother nursing her child is the image used of the Lord comforting and remembering his covenant children (1 Ne. 21:15).

In a sense, the woman is the image of God’s people. The biblical imagery of God as husband and his people as wife is continued in the Book of Mormon, mostly from the writings of Isaiah. Decadent Israel is described as devoid of honorable men, in that they valued women as decorative sex objects (2 Ne. 13:16–26; Isa. 3:16–26). When God’s people become unfaithful to him, they are called “the whore of all the earth” (2 Ne. 10:16). When he calls his people to repentance, the Lord asks rhetorically, “Have I put thee away? . . . Where is the bill of your mother’s divorcement?” (2 Ne. 7:1; Isa. 50:1). The images of a mother too weak to nurse her child and a pregnant woman so near term she is unable to flee destruction are used to motivate the Nephites to repent (Hel. 15:1–2); the woman whose children are lost is the image of

desolation (1 Ne. 21:20–21). Those who accept “marriage” with the Lord are to experience joy as abundant as that of a barren woman who becomes a mother of many children, and the Lord consoles his people by saying, “For thy maker, thy husband, the Lord of Hosts is his name; . . . For a small moment have I forsaken thee, but with great mercies will I gather thee” (3 Ne. 22:1, 5–8; Isa. 54:1, 5–8).

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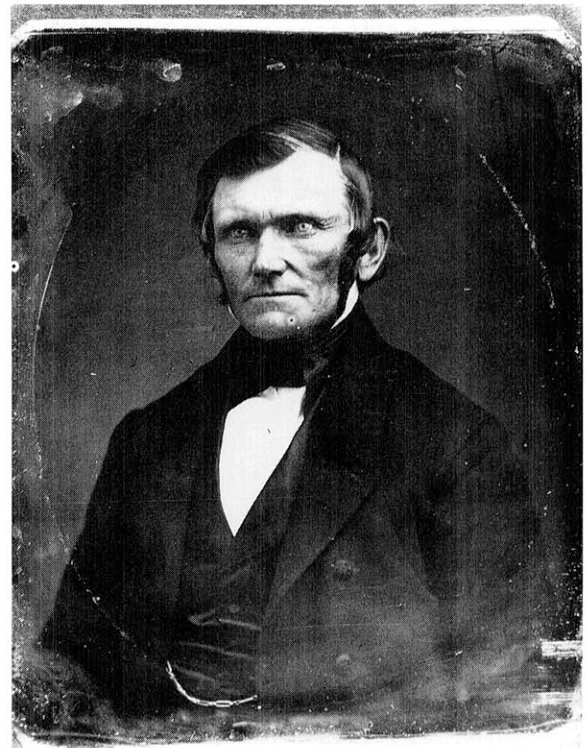
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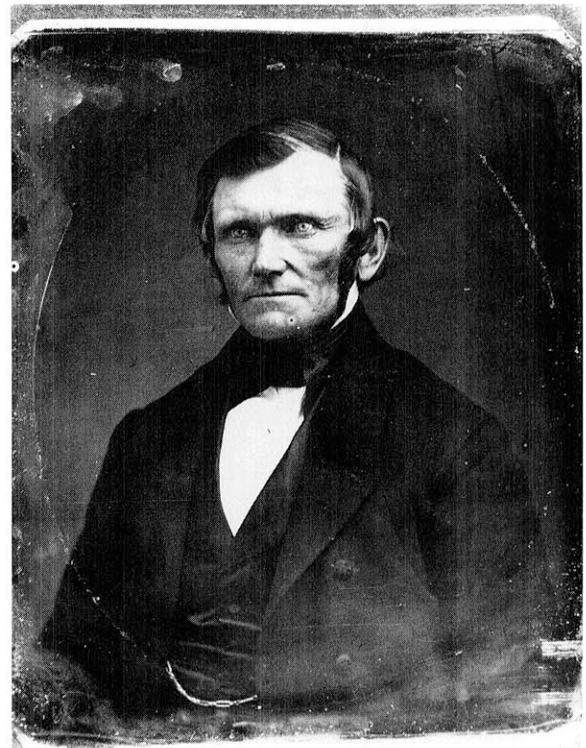
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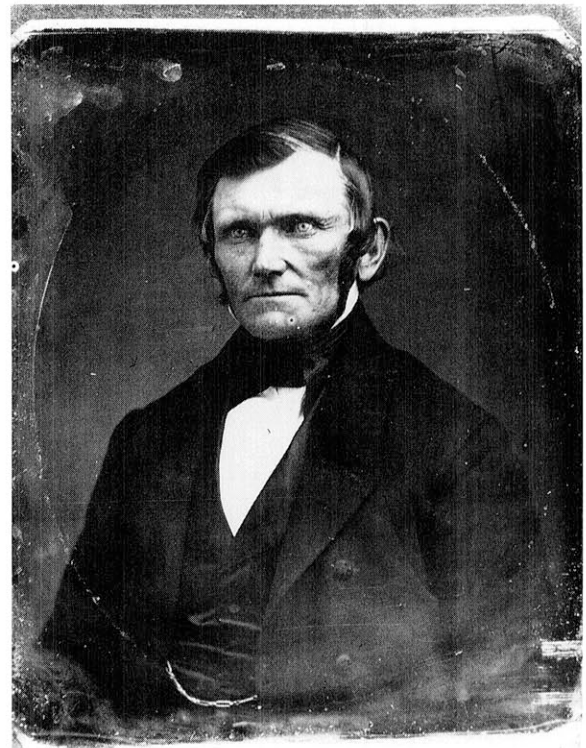
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cerned about religion and looked for a denomination whose doctrines and practices agreed with biblical Christianity. He spent much of his leisure time in reading, meditation, and prayer. Not far from a mill where he worked was a tree-covered island in a stream of rapid water. "I spent many a midnight hour alone upon that island in prayer before the Lord," he recalled ("Autobiography of Wilford Woodruff," Ms., p. 13). His quest eventually led him to Richland, Oswego County, New York, where he was baptized by Latter-day Saint missionaries on December 31, 1833. In April of 1834 he arrived at Kirtland, Ohio, where he met the Prophet Joseph Smith for the first time.

A month later, Woodruff participated in the march of ZION'S CAMP, a military company organized to help the Saints who had been driven from their homes in Jackson County, Missouri. Soon afterward, he began missionary work for the Church in Arkansas, Tennessee, and Kentucky in 1835–1836 and on the Fox Islands, off the coast of Maine, in 1837. His mission there ended in 1838 when, at age thirty-one, he was called to the Church's QUORUM OF THE TWELVE APOSTLES. On his return from Maine to the new headquarters of the Church in Nauvoo, Illinois, he led a company of fifty-three converts in ten wagons nearly 2,000 miles. Brigham Young ordained him an apostle on April 26, 1839, at Far West, Missouri.

A short time later, he was among the missionaries sent to England. He traveled there twice, first with other members of the Twelve in 1839 (D&C 118) and then to take charge as president of the mission in 1844. During his first mission in England, some 1,800 people, including 200 ministers, were baptized under his direction.

After embracing the restored gospel, Woodruff found himself in touch with the heavenly powers he had sought as a youth. As a missionary in the southern states in 1835, he went into a small room to meditate one evening and was overwhelmed by the appearance of a heavenly messenger who unfolded a panorama of events that would transpire on the earth before the second coming of Christ. In London one night, as he contemplated teaching the people of that city, he was beset by an evil spirit that nearly choked him to death before he was freed from its power by "three personages dressed in white" ("Autobiography of Wilford Woodruff," 1883–1884, p. 302).

He was also beset with an unusual number of accidents during his life. He suffered broken bones

in his arms and legs, split his foot with an ax, was bitten by a rabid dog, and was crushed and pinned by falling trees. He nearly lost his life from blood poisoning when he accidentally cut his arm while skinning an ox that had died of poison. He survived the wreck of a speeding train, nearly drowned, was frozen and scalded, and suffered several severe illnesses. Woodruff believed that the promptings of the Holy Spirit saved his life on several occasions. He explained his preservation as a divine approval of his record keeping. He had prayed to know why the force of evil harassed him all his life. "The only answer I could ever get . . . was: 'The devil knew you would write, if you lived'—and I guess he did" ("Address to YMMIA Officers," Apr. 8, 1883, HDC).

One of Woodruff's most enduring legacies is his diary, a meticulous multivolume work covering nearly the entire history of the Church in the nineteenth century: "I have been inspired and moved upon to keep a Journal and write the affairs of this Church as far as I can. . . . You may say that this is a great deal of trouble. Very well it has been. . . . It has occupied nearly every leisure moment of my time. . . . But what of it? I have never spent any of my time more profitably for the benefit of mankind than in my journal writing" ("Wilford Woodruff Diary," Mar. 17, 1857, HDC). His diary contains the only record of many events and speeches of Church leaders. Although he was not a polished writer, his dedication, candid observations, and accurate reporting of speeches established his reputation as a devoted chronicler and brought his colleagues to his door to seek his services. In 1852 Woodruff was appointed clerk and historian of the Quorum of the Twelve Apostles, and in 1856 he commenced thirty-three years of service as a CHURCH HISTORIAN. In addition to his diary, he left an extensive autobiographical record and some 12,000 items of correspondence.

Following his appointment to the Quorum of the Twelve in 1839, Woodruff was engaged in a variety of ecclesiastical and secular labors. He assisted in publishing the *Times and Seasons* and *Nauvoo Neighbor* in Illinois and the *Millennial Star* and Doctrine and Covenants in England. He was a member of the Nauvoo City Council, chaplain of the Nauvoo Legion, and a member of the Council of Fifty. He was a member of the pioneer company of Latter-day Saints to arrive in the Great Basin on July 24, 1847. He served in the Utah territorial legislature for twenty-two years and the territorial council for twenty-one; served on the



Wilford Woodruff was ordained an apostle at age 32. He served missions in the southern United States (1834–1836), eastern United States and to the Fox Islands (1837–1838), England (1839–1841), the eastern states (1843–1844), was Church Historian and presided over several Church areas and territorial boards. He became fourth President of the Church in 1889. Photo, c. 1888, by Charles R. Savage.

board of directors of Zion's Co-operative Mercantile Institution (ZCMI); and was foreman of a Salt Lake City grand jury, president of the Cooperative Stock Company Association, president of the Universal Scientific Society, and chairman of the territorial Medical Board of Examiners.

Despite responsibilities that often took him away from home, Woodruff cared for a large family. Living during the years when PLURAL MARRIAGE was an authorized practice among the Latter-day Saints, he married five women: Phoebe Whittemore Carter, Mary Ann Jackson, Emma Smoot Smith, Sarah Brown, and Sarah Delight Stocking. They bore him thirty-three children. He was not immune from the heartaches and frailties of domestic life. His marriage to Mary Ann Jackson ended in divorce, and another wife and thirteen

children preceded him in death. His philosophy of family living is reflected in words he wrote to a daughter: "We are all expecting to live together forever after death. I think we all as parents and children ought to take all the pains we can to make each other happy as long as we live that we may have nothing to regret" (letter to Blanche Woodruff, Sept. 16, 1894).

In addition to his public and domestic labors, Woodruff was a devoted farmer. His Salt Lake City farm, consisting of a garden, an orchard, and herds of cattle and sheep, did more than sustain his family; he worked at farming as a calling and profession. For fourteen years he presided over the Deseret Agricultural and Manufacturing Society, which sponsored the annual territorial fair, and in 1855 was appointed president of the Utah Territorial Horticultural Society. He exchanged information and samples with horticulturists in the United States and Europe, seeking to improve a species of tree or crop, or to develop plants suited to the arid conditions of the Great Basin. Products from his land repeatedly won awards at the territorial fair. Not a large man (Woodruff weighed 135 pounds in his prime), he nevertheless had a reputation as a hard worker. He continued tilling the soil, when not away on Church assignments, until he was nearly ninety.

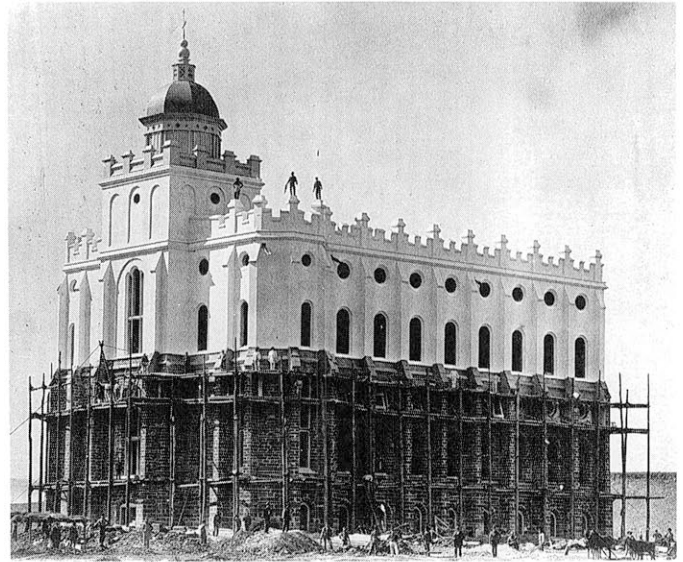
Among his few leisure pursuits, Woodruff was an avid outdoorsman. He enjoyed fishing and hunting from his Connecticut days until his later years in the Great Basin. In August 1892 he wrote to *Forest and Stream* magazine about a fishing and hunting trip on the Weber River in the Uinta Mountains, where in four hours he caught twenty trout, four of which weighed over four pounds, and noted that he lost a ten-pounder because the bank was too steep to land it.

At the death of Church President John TAYLOR in 1887, Wilford Woodruff first led the Church as President of the Quorum of the Twelve Apostles and was then sustained as President of the Church at the General Conference in April 1889, at the age of eighty-two. He had not expected to outlive his predecessor, who was younger, and saw his appointment as a case of the Almighty choosing "the weak things of the world" to perform his work ("Wilford Woodruff Diary," July 25, 1887). One observer noted that "he was not so learned, nor so eloquent a man as President John Taylor, but there was an earnest, honest zeal about him that convinced his hearers" (Cowley).

Woodruff's ordination as President came at a crucial time in the Church's history. Like other leaders, he had gone into seclusion to avoid imprisonment under provisions of federal ANTIPOLYGAMY LEGISLATION before word came of President Taylor's death. By the summer of 1890, legislation had been enacted that dissolved the Church as a legal entity, confiscated much of its property, and drove many of its leaders into hiding or prison. Federal legislation against polygamy had almost totally destroyed the effectiveness of the Church. For weeks President Woodruff "wrestled mightily with the Lord," and then, on September 24, 1890, after seeing in vision the consequences of inaction, he issued his now-famous Manifesto of 1890, which announced the end of the official practice of plural marriage (D&C, Official Declaration-1). On September 25 he wrote in his diary, "I have arrived at a point in the history of my life as the president of the Church . . . where I am under the necessity of acting for the temporal salvation of the Church. . . . and after praying to the Lord and feeling inspired by his spirit I have issued the following Proclamation." He then declared his intention to submit to the laws of the land "and to use my influence with the members of the Church over which I preside to have them do likewise" ("Wilford Woodruff Diary," Sept. 25, 1890).

While this action opened the door to a resolution of the issues that divided the Church from the nation, it did not relieve the pressures on the aging Church president. The financial burden incurred by the antipolygamy crusade, the completion of the SALT LAKE TEMPLE, demands of Church education, increased welfare expenditures due to the 1893 depression, and costs of funding local industries created apparently insurmountable financial difficulties. In 1893 he wrote to a friend, "I never saw a day in my life when I was so overwhelmed in business care and responsibility as I am today" (letter to W. H. Atkins and family, Aug. 10, 1893). He did not live to see the financial relief he had hoped for. He died on September 2, 1898, at the age of ninety-one, in San Francisco, California, where he had occasionally gone to seek relief from the ailments of old age.

Although Woodruff's leadership was somewhat eclipsed by colleagues who were more articulate and astute in matters of finance and politics, his pen produced the instrument that led to UTAH STATEHOOD in 1896 and opened the door for the twentieth-century progress and growth of the



Wilford Woodruff was called to be the first president of the St. George Temple in 1877 and commenced endowment work for the dead. This view shows the lower half of the sandstone being prepared for a whitewash coating, symbolizing purity and light. The main tower was not according to Brigham Young's plan; when it was damaged by lightning, it was replaced with the taller one.

Church. During his administration, other milestones were reached. In 1890 he inaugurated weekday religious education classes, a precursor to the later seminary and institute programs of the Church. He supervised the completion of the Salt Lake Temple and presided at its dedication in 1893. He placed temple recommends, which certify a Latter-day Saint's worthiness to enter the Church's temples, formerly issued only by the President of the Church, under the responsibility of bishops and stake presidents. Fast Day, formerly held on the first Thursday of each month, was changed to the first Sunday. In 1896 he signed a "political manifesto" that required all general Church officials, before they accepted any political position, to discuss the prospective appointment with presiding Church authorities.

A statement written while he was presiding over the Saints in England is a fitting epitaph to his life: "I am overwhelmed as it were in Mormonism for it is my life, meat, and drink and I do not expect to be anything else but a Mormon either in life or death. . . . It certainly looks like a marvelous work and a wonder that an obscure unlearned miller should stand . . . at the head of ten thousand saints" (letter to Aphek Woodruff, Apr. 18, 1845).

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DEAN C. JESSEE

WORD OF WISDOM

Word of Wisdom is the common title for a revelation that counsels Latter-day Saints on maintaining good health and is published as **DOCTRINE AND COVENANTS: SECTION 89**. The practice of abstaining from all forms of **ALCOHOL**, **TOBACCO**, **COFFEE**, and **TEA**, which may outwardly distinguish active Latter-day Saints more than any other practice, derives from this revelation.

Called "a word of wisdom" in the introduction, the revelation was given to Joseph SMITH at KIRTLAND, OHIO, on February 27, 1833, when the School of the Prophets was meeting at his home in the Whitney Store. It came in response to the Prophet's inquiry about tobacco, which was being used by some of the men attending the school. The revelation states that it is specifically for the latter days because of "evils and designs which do and will exist in the hearts of conspiring men" (D&C 89:4). The Word of Wisdom limited alcohol use to wine for the sacrament and hard liquor for washing the body. It noted tobacco as useful only for treating bruises and sick cattle. Hot drinks (later defined as coffee and tea) were not for "the body or belly" (D&C 89:9). Additional advice was given permitting the use of meat, but suggesting that it be restricted to winter or times of famine (D&C 89:12–13). The revelation places strong emphasis on the use of grains, particularly wheat, as the staple of the human diet (D&C 89:14, 16–17), and upon fruits and vegetables ("herbs" verse 11; cf. 59:17–18) in season. The Word of Wisdom also states that some "herbs" are present on the earth for the healing of human ailments (D&C 89:8–11). Church members should not consume alcohol, tobacco, tea, or coffee and should use moderation in eating other foods.

Those who follow this counsel and keep the other commandments of God are promised that they will have "health in their navel and marrow to their bones," "shall run and not be weary, and shall walk and not faint," "shall find wisdom and great treasures of knowledge, even hidden treasures," and "the destroying angel shall pass by them . . . and not slay them" (D&C 89:18–21; cf. Dan. 1:3–20; 2:19–30).

The promises associated with the Word of Wisdom are considered both temporal and spiritual. The temporal promise has been interpreted as better health, and the spiritual promise as a closer relationship to God. These promises reflect the concern of the Church with both the temporal and spiritual welfare of its members. They also reflect God's concern with the condition of the **PHYSICAL BODY** of every person, paralleling aspects of other religious health codes defining types of foods forbidden for health and spiritual reasons.

The introduction to the 1835 printing of the revelation in the Doctrine and Covenants indicated that it was given as counsel or advice rather than as a binding **COMMANDMENT**, though the revelation states that it was "adapted to the capacity of the weak and the weakest of all saints" (D&C 89:3). Compliance with its teachings was sporadic from the late 1830s until the early years of the twentieth century. The Church encouraged leaders to be an example to the people in abstaining from alcohol, tobacco, tea, and coffee; but no binding Church policy was articulated during this time.

The **PROHIBITION** movement, spearheaded by the Protestant Evangelical churches in America, focused on alcohol consumption as a political rather than a moral issue. The movement intensified the Church's interest in the Word of Wisdom. There is evidence that Church Presidents John TAYLOR, Joseph F. SMITH, and Heber J. GRANT wanted to promote adherence to the Word of Wisdom as a precondition for entering LDS temples or holding office in any Church organization; and indeed, by 1930 abstinence from the use of alcohol, tobacco, coffee, and tea had become an official requirement for those seeking **TEMPLE RECOMMENDS**. While abstinence from these substances is now required for temple attendance and for holding priesthood offices or other Church callings, no other ecclesiastical sanctions are imposed on those who do not comply with the Word of Wisdom.

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With the appearance of cola drinks in the early 1900s, the Church was confronted with cold beverages containing caffeine, a harmful substance believed to make coffee and tea unacceptable. While no official Church position has been stated, leaders have counseled members to avoid caffeine and other addictive chemicals.

Church leaders universally caution against any use of such DRUGS as marijuana and cocaine and the abuse of prescription drugs. While none of these substances are mentioned specifically in the Word of Wisdom, the concept of the sanctity of the body and the deleterious effects of chemical substances on it have been emphasized as an extension of the Word of Wisdom.

Many of the health benefits associated with abstinence from the substances mentioned in the Word of Wisdom did not become clear until the latter part of the twentieth century. During World War I use of cigarettes among men became widespread, and during World War II, among women. The association of cigarette smoking with lung cancer was documented in the early 1950s, but official statements by scientific bodies accepting this relationship as causal did not occur until the mid-1960s. Since that time, many other diseases have been associated with cigarette smoking, including cancers of the oral cavity, larynx, esophagus, kidney, bladder, and pancreas; peptic ulcers; coronary heart disease; chronic bronchitis; infant mortality; and chronic obstructive airway disease.

Studies have found that Latter-day Saints have substantially lower risk for all of these illnesses (30–80 percent below that of non-Mormons living in Utah or in other areas of the United States) and that people who abstain from these substances are at much lower risk of these diseases than those who do not. Few health risks have been clearly identified with the use of tea and coffee, though some evidence suggests that those who abstain from coffee may be at lower risk for peptic ulcers, cancer of the pancreas, and coronary heart disease. Some studies estimate that those complying with the Word of Wisdom increase their life expectancy up to seven years.

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JOSEPH LYNN LYON

WORK, ROLE OF

The role of work, as it has been consistently explained in the scriptures and taught by The Church of Jesus Christ of Latter-day Saints, involves four principles: Work is a universal obligation; work enhances the quality of life on earth; daily work has eternal consequences; and work will continue in the eternities.

A UNIVERSAL AND LIFELONG OBLIGATION. In the Church no individual who is able to work is excused from working. This principle refers to

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more than paid employment; it also means worthwhile activities that provide useful products or services for one's family and others.

The obligation to work was stated when the Lord commanded Adam and Eve to dress the Garden of Eden (Gen. 2:15) and was reemphasized later, when they were driven out. The ground was cursed for their ultimate benefit (Gen. 3:17–19), and work is viewed as a blessing and an opportunity: “God has blessed us with the privilege of working. When he said, ‘Earn thy bread by the sweat of thy brow,’ he gave [us] a blessing. Men and women have so accepted it. Too much leisure is dangerous. Work is a divine gift” (McKay, p. 4).

The Ten Commandments instruct, “Six days shalt thou labour” (Ex. 20:9). Other scriptures explain that life is to be a rhythm of work and worship (Ex. 31:15; Neh. 13:15–22).

Latter-day Saints do not view work as drudgery, as though its only purpose is to sustain life. Although the use of technological equipment and labor-saving devices is encouraged, their value lies in making work more efficient, not in eliminating it. Work is the natural lot of all people, and they are enjoined to be diligent in their labors (Prov. 6:6–8; 1 Thes. 4:11; 2 Thes. 3:10–15).

THE QUALITY OF LIFE. Work is necessary for personal development and represents a major source of happiness and fulfillment. “Our Heavenly Father loves us so completely that he has given us a commandment to work. This is one of the keys to eternal life. He knows that we will learn more, grow more, achieve more, serve more, and benefit more from a life of industry than from a life of ease” (Hunter, p. 122).

Individuals are encouraged to work with a happy, cheerful attitude. “Learn to like your work. Learn to say, ‘This is my work, my glory, not my doom’” (McKay, p. 4). Enthusiasm for labor is especially extolled in such LDS hymns as “Today, While the Sun Shines,” “Improve the Shining Moments,” “Let Us All Press On,” “I Have Work Enough to Do,” and “Put Your Shoulder to the Wheel.”

Work can also serve as a rehabilitative or therapeutic activity. The apostle Paul directed, “Let him that stole steal no more: but rather let him labour, working with his hands” (Eph. 4:28). This application of work is consistent with modern work-therapy programs that have helped ex-

convicts return to society, mental patients function more effectively, students improve their academic performance, the disabled obtain greater self-esteem, and drug abusers conquer their chemical dependencies.

ETERNAL CONSEQUENCES. Work has lasting implications beyond the temporary reimbursement received in this life. Dedicated work helps to develop attributes of godliness: self-discipline, perseverance, accountability, and integrity (*see* GRACE). Idleness is condemned in the scriptures: “Cease to be idle” (D&C 88:124; 1 Tim. 5:8, 13; D&C 42:42; 60:13). The curse of idleness is not an arbitrary penalty imposed on those who use their time unproductively but a natural consequence of acting contrary to humanity's divine nature (Maxwell, p. 26). The final judgment, we are assured and warned, will be unto every one according to his work (e.g., Rev. 22:12; *see also* WORKS).

WORK IN THE HEREAFTER. Work will not cease with death. “Work with faith is a cardinal point of our theological doctrine and our future state—our heaven, is envisioned in terms of eternal progression through constant labor” (Richards, pp. 10–11; cf. Rev. 13:14; D&C 59:2). Detailed information about the nature of work in the hereafter has not been revealed. However, “what little information we have of a tactical nature suggests that we will be intelligently involved doing specific things which are tied to the eternal purposes of our Father in heaven” (Maxwell, p. 26; cf. Sill, p. 7).

The Latter-day Saint work ethic is similar to the Protestant work ethic regarding the central role of work in a devout life; however, the Latter-day Saint view maintains a strict distinction between work and worship. Although dedicated work builds character and is a form of service to God, it alone is not sufficient to express worship for God. No matter how much service humans render, they still remain “unprofitable servants” overwhelmingly blessed by God (Mosiah 2:21). Other sacred activities such as prayer; attending meetings; making and renewing covenants through baptism, the sacrament, and temple ordinances; and serving the needy are more direct and explicit forms of worship and are a ritual dimension of the LDS pattern of life.

Some measures in the Church are taken to keep the commandment to work from being misconstrued to encourage “workaholism,” or a frantic

compulsion to be constantly busy. Church members are encouraged to use judgment in how much they undertake and are counseled not to run faster than they have the strength (Eccl. 9:11; Mosiah 4:27; D&C 10:4).

The importance of work is to be balanced with other worthwhile pursuits. Members are exhorted to be anxiously engaged in a good cause (D&C 58:26–28), including the fine arts, music, dance, and literature (D&C 88:118; 136:28). Brigham YOUNG taught the need for a balance between physical and mental labor: “Some think too much, and should labor more, others labor too much, and should think more, and thus maintain an equilibrium between the mental and physical members of the individual; then you will enjoy health and vigor, will be active, and ready to discern truly, and judge quickly” (JD 3:248).

The Latter-day Saint work ethic was clearly evident during the settlement of the western United States. After the Mormon pioneers entered the Salt Lake Valley, they immediately began turning the desert into fertile farms and thriving cities. Their motto became “Industry,” and their symbol, the beehive. During the first decade there, the Mormons colonized approximately ninety-six communities, and before the end of the century at least 500 more (see COLONIZATION). Opinion surveys indicate that Latter-day Saints continue to accept the moral importance of work and take pride in craftsmanship.

[See also Occupational Status.]

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DAVID J. CHERRINGTON

WORKS

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WORLDLY, WORLDLINESS

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The Latter-day Saint work ethic was clearly evident during the settlement of the western United States. After the Mormon pioneers entered the Salt Lake Valley, they immediately began turning the desert into fertile farms and thriving cities. Their motto became “Industry,” and their symbol, the beehive. During the first decade there, the Mormons colonized approximately ninety-six communities, and before the end of the century at least 500 more (see COLONIZATION). Opinion surveys indicate that Latter-day Saints continue to accept the moral importance of work and take pride in craftsmanship.

[See also Occupational Status.]

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Sessions combined two types of meetings: records preservation, usage, and accessibility; and genealogical research. For the first time on a world scale, a conference brought together genealogists,

archivists, demographers, and technical experts on microfilming and other methods of preserving records. Two hundred and eighty specialists in these fields presented 180 seminars during the four days to an audience of both amateurs and professionals from national and governmental bodies, private institutions and societies, and individuals from every state in the United States and forty-five nations.

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DORIS BAYLY BROWER

WORLD RELIGIONS (NON-CHRISTIAN) AND MORMONISM

[This entry consists of seven articles:

- Overview
- Buddhism
- Confucianism
- Hinduism
- Islam
- Judaism
- Shinto

The articles gathered under this title generally explain the relationships between Latter-day Saints and persons of other faiths, and illustrate differences and similarities in belief between non-Christian religions and the LDS religion. On the former subject, see also Interfaith Relationships: Jewish and Interfaith Relationships: Other.]

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OVERVIEW

Latter-day Saints believe that God has inspired not only people of the Bible and the Book of Mormon, but other people as well, to carry out his purposes. Today God inspires not only Latter-day Saints but also founders, teachers, philosophers, and reformers of other Christian and non-Christian religions. Since LDS belief is grounded in a theistic biblical faith, it has been relatively easy for scholars and believers to perceive parallels between it and traditional Christianity, Judaism, and Islam. Now that the Church has become a global movement extending into Asia, comparisons between the gospel of Jesus Christ and the principal religions of India, China, Korea, and Japan are increasingly significant.

The gospel does not hold an adversarial relationship with other religions. Leaders of the Church have said that intolerance is a sign of weakness (R. Lindsay, "A Mormon View of Religious Tolerance," Address to the Anti-defamation League of B'nai B'rith, San Francisco, February 6, 1984). The LDS perspective is that "we claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may" (A of F 11). The Church teaches that members must not only be kind and loving toward others but also respect their right to believe and worship as they choose.

George Albert SMITH, eighth President of the Church, publicly advocated the official Church policy of friendship and TOLERANCE: "We have come not to take away from you the truth and virtue you possess. We have come not to find fault with you nor to criticize you. . . . We have come here as your brethren. . . . Keep all the good that you have, and let us bring to you more good, in order that you may be happier and in order that you may be prepared to enter into the presence of our Heavenly Father" (pp. 12–13).

On February 15, 1978 the FIRST PRESIDENCY of the Church issued the following declaration:

The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals. . . . Our message therefore is one of special love and concern for the eternal welfare of all men and women, regardless of religious belief,

race, or nationality, knowing that we are truly brothers and sisters because we are sons and daughters of the same Eternal Father [Palmer, 1978].

In the words of Orson F. Whitney, an apostle, the gospel "embraces all truth, whether known or unknown. It incorporates all intelligence, both past and prospective. No righteous principle will ever be revealed, no truth can possibly be discovered, either in time or in eternity, that does not in some manner, directly or indirectly, pertain to the Gospel of Jesus Christ" (*Elders' Journal* 4, no. 2 [Oct. 15, 1906]:26). "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things" (A of F 13).

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SPENCER J. PALMER

BUDDHISM

"Buddhism has been the most important religious force in Asia for nearly two thousand years. No other religion has affected the thought, culture, and politics of so many people. In aesthetics, architecture, dance, drama, handicrafts, literary arts, and music Buddhism has also been the single most important civilizing influence in the Eastern world" (Palmer and Keller, p. 49).

Siddhartha Gautama (563–483 B.C.), the founder of Buddhism, acknowledged no God, no soul, and no future life; he taught of the bliss of nirvana, which involves the extinction of ego and lust. Caught in the legacy of karma, one's life is bequeathed to another who falls heir to it—a continuation that is sometimes called "stream of consciousness," the "aggregates of character," or the "skandas." Consequently, the historical Buddha did not advocate worship or prayer, but practiced introspective meditation as a form of spiritual discipline.

The philosophy of Gautama (Gotama, in Pali), sometimes called Theravada Buddhism, with its emphasis upon the worthlessness of the physical body, of individuality, of this phenomenal mortal life, of faith in God, and of judgment, disagrees

with LDS doctrine. In the restored gospel, mankind is the literal, personal offspring of God. It is a privilege to be born into mortality to gain a PHYSICAL BODY, so that one can become more like the Heavenly Father, who is a personal, tangible being (cf. D&C 130:22). Self-fulfillment, not self-negation, is the PURPOSE OF EARTH LIFE. Latter-day Saints seek to emulate Christ and, through the power of his divine atonement, to be personally exalted into the presence of God after death, and to become like him (*see* GODHOOD).

This is not to say that the gospel and Buddhism contradict one another in every way. The LDS religion, like Buddhism, advocates meditation, REVERENCE, INSPIRATION, and moderation. Latter-day Saints embrace elements similar to those of the Eightfold Middle Path, which advocate freedom from ill will and cruelty, and abstinence from lying, talebearing, harsh and vain thought, violence, killing, stealing, and sexual immorality (*see* COMMANDMENTS).

Other dimensions of Buddhist doctrine and practice, in the schools of Mahayana Buddhism in northern Asia, are similar to LDS doctrine and practice. Both LDS belief and Mahayana Buddhism are theistic. The Bodhisattva ideal of benevolence and compassionate service, of helping others who cannot by themselves reach the highest realms of spirituality, is not only largely consistent with the vicarious sacrifice and redeeming love of Jesus Christ, but also is expressed in wide-ranging, loving service on behalf of the living and the dead carried out within Latter-day Saint temples (*see* TEMPLE ORDINANCES).

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SPENCER J. PALMER

CONFUCIANISM

The Confucian focus upon moral example as the basis of harmony in society, government, and the universe is consistent with LDS views. However, Confucius was not interested in METAPHYSICS or THEOLOGY; he did not advocate belief in God, nor did he talk about life after death. He was concerned with humans in their social setting.

Arguments that Confucianism is not a religion have often been answered by references to its sacred text. One could also point to the lives of mil-

lions who have sought to practice its teachings by honoring parents and deceased ancestors through acts of affection and piety in the home or through performances at tombs, shrines, and temples that convey spiritual belief as well as moral affirmations (Palmer, p. 16). For Latter-day Saints, morality is based upon the individual's relationship with God as an expression of one's faith in God and upon obedience to his will.

Confucian morality is generally expressed in social and cultural ways. Values of loyalty, virtue, respect, courtesy, learning, and love are preserved primarily through outward courtesies and formalities, including traditional family ceremonies. Filial piety is the ultimate virtue. It includes honoring the spirits of one's ancestors not only by observances at graves and family tombs but also by striving to achieve acclaim in learning, in the mastery of sacred texts, and in aesthetic arts such as music, poetry, and painting.

The Confucian quest for sagehood, for refinement and cultivation of the ideal human, has its counterpart in the Latter-day Saint quest for ETERNAL LIFE. Both the sage and the true Latter-day Saint personify the transforming power of righteous behavior (*see* RIGHTEOUSNESS). In LDS scripture it is sometimes referred to as putting off "the natural man" and becoming a saint, one characterized as being "submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict" (Mosiah 3:19).

Latter-day Saints and Confucians share a mutual concern for the SALVATION of the extended family. Though the focus differs, both carry out devotional ceremonies in sacred places on behalf of departed ancestors. In this respect, both the LDS Church and Confucianism may be called family-centered religions. Both place importance upon genealogical research, the preservation of family records, and the performance of vicarious holy ordinances on behalf of their dead. In both instances, there exists a commitment to the idea that the living can serve the needs of departed loved ones (*see* TEMPLE ORDINANCES).

Church members believe that ELIJAH, the Old Testament prophet, personally appeared to Joseph SMITH in the KIRTLAND TEMPLE in 1836 and conferred priesthood KEYS, or authority, by means of which the hearts of children could turn to their ancestors and to the promises of salvation made to the fathers and the hearts of forebears could turn to their children (D&C 110:13-16),

with the result that families and generations can be joined together “for time and for all eternity.” Joseph Smith’s remark concerning the dead “that they without us cannot be made perfect—neither can we without our dead be made perfect” (D&C 128:15; cf. Heb. 11:40) also resonates in the Confucian world.

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SPENCER J. PALMER

HINDUISM

Unlike the LDS Church, Hinduism has no founder, no central authority, no hierarchy, no uniformly explicated or applied moral standards. However, Hindus and Latter-day Saints share at least two fundamental beliefs—the continuing operation of irreversible cosmic law and the importance of pursuing ultimate union with the divine—though these principles may be understood differently (see UNITY).

Hinduism and the gospel of Jesus Christ differ in their perceptions of deity. In Hinduism there exist many gods, of thunder, drink, fire, sky, mountains, and the like, who are variously playful, capricious, vindictive, loving, and law-abiding. During the period of classical Hinduism, Brahma, Vishnu, and Shiva emerged to represent, respectively, the three primary functions of creation, preservation, and destruction. However, among the gods there is no generally recognized order.

For Latter-day Saints, God the Father, his son Jesus Christ, and the Holy Ghost form a tritheistic group of individuals of unified purpose and power, always systematic and ethical. The Father and the Son have bodies of flesh and bones, and the Holy Ghost is a personage of SPIRIT (D&C 130:22). The physical world was organized by the Father, through the instrumentality of the Son, who is the only Savior of the world, having willingly submitted to the suffering in Gethsemane and to crucifixion as an atoning sacrifice so that humankind could be delivered from death and sin. Several ORDINANCES of the Church are similitudes of the life, death, and redemption of Christ.

LDS belief and Hinduism both subscribe to a belief in an antemortal existence (see PREMORTAL

LIFE). Hindus believe that premortal experiences determine inequalities of earthly life, including the caste system. In LDS cosmology, eternal laws of cause and effect were applicable in the premortal existence, as they are for inhabitants of the current temporal world: “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated” (D&C 130:20–21). Valiant souls from the pre-earth life may be ordained to be leaders here (Abr. 3:23; cf. Jer. 1:4; see FOREORDINATION).

In Hindu terminology, the cosmic law of justice is called “karma.” Hindus believe that individual spirits are reincarnated repeatedly on earth in accordance with the effects of karma. Those who have not yet merited release from this wheel of rebirth are in a state of negative karma. If they improve their deeds during the next incarnation, they can improve their karmic condition and may even gain freedom to reach Nirvana (see REINCARNATION).

To Latter-day Saints, mortality is considered an extension and continuation of premortal performance in proving and preparing persons for exaltation in life after death. Humans are born only once on earth, and all mortal beings at birth are candidates for exaltation in the CELESTIAL KINGDOM. Hindus believe that the accumulated prebirth experiences have more consequence in determining one’s future state than the actions of mortality. For Church members, birth is not an indication of failure to achieve release from the wheel of birth but rather a positive step forward along the path from premortal life to mortal life to IMMORTALITY and ETERNAL PROGRESSION. In this connection, the FALL OF ADAM was no accident. It was an essential event in the plan of reunion with God (cf. 2 Ne. 2:25).

At the philosophical level, Hinduism sees the phenomenal world as an illusion, but within the manifold appearances there is Brahman, the World Soul. Individual life is an invisible aspect of Universal Life. The ultimate object of all works, devotion, and knowledge is to gain release from egotistical lustful attachments to this physical world so as to achieve a state of peace that comes from identity with the impersonal Universal Soul, or Nirvana.

Gaining a conscious union with God is also a prime objective of LDS belief, although it is perceived differently. Jesus not only declared that he

and his Father were one but also prayed that his disciples would likewise become one with them (John 10:30; 17:11), both in mind and will, as well as in heightened states of celestial consciousness, that is, to develop thoroughly Christlike and godlike qualities (D&C 35:2; 76:58; 1 Cor. 6:17; Heb. 2:11; Rom. 12:2). In purpose, power, and personality, and even in the glorification of the body, humankind can become perfect (Matt. 5:48; 3 Ne. 12:48; *see also* PERFECTION). Unlike Hinduism, the LDS faith does not seek the relinquishment of INDIVIDUALITY. Free AGENCY and personal responsibility are not impaired but ultimately honored and enhanced.

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ISLAM

Interest in the Church's associations with Islam has appeared in literary comparisons, within LDS teachings, and through historical contacts. The initial comparison was perhaps made in 1834, when the anti-Mormon Pastor E. D. Howe suggested that Joseph SMITH matched Muhammad's "ignorance and stupidity," thereby coining an analogy that experienced polemical and "scientific" phases. The polemical phase entailed American Protestants vilifying the Church and its prophet by likening them to Islam and Muhammad, long presumed fraudulent by Christians. This disputative tactic had been used against Protestants during the Counter-Reformation, and emphasized such allegations as sensuality, violence, and deception. These polemics yielded a literary corpus—for example, "The Yankee Mahomet" and books by Joseph Willing and Bruce Kinney. The scientific phase began when the explorer and Arabist Richard Francis Burton visited Utah in 1860 and rephrased in academic discourse the analogy, subsequently elaborated by David Margoliouth, Eduard Meyer, Hans Thimme, and Georges Bousquet. These Orientalists and sociologists of religion apparently felt they could study fully documented Mormonism as a proxy for underdocumented Islam.

The Church's doctrinal posture toward Islam has also gone through phases. Islam is not mentioned in either the Book of Mormon or the Doc-

trine and Covenants. Yet articles in *Times and Seasons* suggest that some LDS spokesmen initially echoed medieval Christian views of Islam as fanatical heresy (Editorial, 3 [15 Apr. 1842]; "Last Hour of the False Prophet," 5 [Apr. 1, 1844]; "Mahometanism," 6 [Jan. 15, 1845]). But speeches by apostles George A. Smith and Parley P. PRATT in 1855 evoked more positive traditional interpretations: that Islam, fulfilling biblical promises made to Ishmael (Gen. 21), was divinely instigated to "scourge" apostate Christianity and to curb idolatry. Perhaps unknowingly paraphrasing Muhammad ibn Abd al-Wahhab (d. 1792), George A. Smith applied historical judgment to Islam's experience: "As they abode in the teachings which Mahomet gave them, . . . they were united and prospered; but when they ceased to do this, they lost their power and influence" (pp. 34–35). More recently, perhaps in the context of the Church's growth to global dimensions, Muslim cultures have figured prominently in dicta—such as those by President Spencer W. KIMBALL and Elders Howard W. Hunter, Bruce R. McConkie, and Carlos E. Asay—stressing that God is no respecter of persons on grounds of race or color. In the "Easter Message" of February 15, 1978, the LDS FIRST PRESIDENCY wrote that Muhammad and other nonbiblical religious leaders and philosophers "received a portion of God's light. Moral truths were given to them by God to enlighten whole nations." On balance, Mormon teachings thus seem to have cast Islam in a positive historical role.

Latter-day Saints' historical contacts with Islam include missions in countries with Muslim populations. Some LDS proselytizers have expressed sentiments articulated earlier by such Catholic and Protestant missionaries as Cardinal Lavigerie and Samuel Zwemer: that Islam's own doctrinal claims (e.g., God is one not three; Jesus was a prophet, not God's son; apostates from Islam merit death), Islamic society's holistic character, and the sad legacy of Muslim-Christian relations make difficult the converting of Muslims to Christianity. Since World War II many LDS professionals have lived in Muslim communities. Some have chronicled their experience in terms that are human (Marion Miller) or historical-theological (Arthur Wallace). At least one has engaged in radical syncretism (Ibn Yusuf/Lloyd Miller; *see* Green, 1983). Governments of Islamic countries, most of which ban proselytizing, such as Egypt and Saudi Arabia, have allowed discreet worship by LDS

families. In 1989 Jordan permitted the establishment of an LDS cultural center in Amman.

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ARNOLD H. GREEN

JUDAISM

The views of The Church of Jesus Christ of Latter-day Saints and its members toward Jews and Judaism have been shaped chiefly by LDS teachings and by historical contacts with Jewish communities. These teachings include regarding the Jews as an ancient covenant people with a prophesied role in the contemporary gathering of Israel and in events of the last days, and the contacts include educational activities in Israel and LDS proselytizing efforts outside of Israel.

Latter-day Saints share some traditional Christian positions toward Judaism, such as acknowledging debts for ethical foundations and religious terminology. Moreover, they have adopted stances expressed in Paul's mildly universalistic writings: Bible-era Judaism, based on the law of Moses and embodying the Old Testament or covenant, was essentially "fulfilled" in Jesus Christ (cf. 3 Ne. 15:4–8), so Christianity became the New Covenant and therefore spiritual "Israel." However, they have tended not to share the anti-Semitic postures of some Christian eras or groupings. Reflecting a more positive view, the Book of Mormon contains such passages as "Ye shall no longer hiss, nor spurn, nor make game of the Jews, . . . for behold, the Lord remembereth his covenant unto them" (3 Ne. 29:8), and President Heber J. GRANT stated, "There should be no ill-will . . . in the heart of any true Latter-day Saint, toward the Jewish people" (GS, p. 147).

Mormons consider themselves a latter-day covenant people, the divinely restored New Testament Church. In this light, they have interpreted literally the Lord's mandate to them to regather

Israel. While seeing historical judgment in Assyrian, Babylonian, and Roman treatment of biblical peoples, they have viewed the "scattering" as having beneficially diffused the "blood of Israel" worldwide. As a result, the Prophet Joseph SMITH said that the Church believes in the "literal gathering of Israel" (A of F 10). This is done principally by missionary work searching for both biological and spiritual "Israelites" among the Gentile nations.

In LDS eschatology, the first Israelite tribe thus being gathered is EPHRAIM, with which most Latter-day Saints are identified through PATRIARCHAL BLESSINGS. To this "Semitic identification" has been attributed the substitution of Judeophilia for anti-Semitism among Mormons (Mauss). Indeed, LDS doctrine has envisaged a partnership both in promulgating scripture—in Ezekiel 37:16, Latter-day Saints find allusions to the Bible and Book of Mormon—and in erecting millennial capitals: Ephraim will build the NEW JERUSALEM in an American ZION, Jews ("Judah") will gather in "the land of their fathers" (3 Ne. 20:29) to rebuild (old) Jerusalem, a prominent theme in the Book of Mormon (see 2 Ne. 6, 9–10, 29; Ether 13) and the Doctrine and Covenants (sections 39, 42, 45, 110, 133). Like several post-Reformation evangelical groups, Latter-day Saints have anticipated a return of Jews to Palestine as part of Israel's gathering. Indeed, the Prophet Joseph Smith sent Orson Hyde, an apostle, to Jerusalem, where in October 1841 he dedicated the land and prayed "for the gathering together of Judah's scattered remnants" (HC 4:456). On grounds that "the first shall be last," Brigham Young said that the conversion of the Jews would not occur before Christ's second coming (Green; cf. Ether 13:12). Yet Palestine was subsequently rededicated for the Jews' return by several apostles in the Church: George A. Smith (1873), Francis M. Lyman (1902), James E. Talmage (1921), David O. MCKAY (1930), and John A. Widtsoe (1933).

The creation by modern Zionism (secular Jewish nationalism) of a Jewish community and then a state in Palestine tested LDS doctrine's equating the Jews' "return" with Israel's "gathering" (i.e., conversion, but in different locations). While Rabbi Abraham Kook's disciples viewed Zionism's success from Jewish eschatological perspectives, some Latter-day Saints began regarding it from LDS perspectives: a secular preparatory stage for the messianic era. A latter-day apostle, LeGrand

Richards, and some others in effect identified Zionism and the State of Israel as the expected "return," the physical prelude to the spiritual "gathering." Others, such as Elder Bruce R. McConkie, wrote that the Zionist ingathering was not that "of which the scriptures speak. . . . It does not fulfill the ancient promises." He saw it as a "gathering of the unconverted" but "nonetheless part of the divine plan" (*Millennial Messiah*, Salt Lake City, 1982, p. 229).

Pre-World War I contacts with Jewish communities were apparently influenced by Brigham Young's dictum. Jews immigrated into Utah after 1864, aligning politically with non-LDS "Gentiles." Yet they related well to the LDS majority, which did not proselytize them. Indeed, to the earliest Jewish settlers in Utah, the LDS Church provided meeting places for services and donated land for a cemetery. Utahans have also elected several Jews to public office, including a judge, state legislators, and a governor (see Brooks, 1973).

An LDS Near East mission (from 1884) was based temporarily at Haifa, where a cemetery contains graves of missionaries and German converts. Teaching mostly Armenians and German colonists, this mission ignored the longtime resident Jews of the Old Yishuv and had few contacts with new Zionist immigrants. After World War I some LDS leaders felt impressed to begin "gathering" Jews. New York Mission President (1922-1927) B. H. Roberts wrote pamphlets later consolidated into *Rasha—The Jew*, Mormonism's first exposition directed at Jews. In this same vein, Elder LeGrand Richards composed *Israel! Do You Know?* and then received permission to launch experimental "Jewish missions," the largest being in Los Angeles. This and smaller Jewish missions (Salt Lake City; Ogden; San Francisco; Portland, Oreg.; New York; Washington D.C.) were disbanded in 1959, when the First Presidency directed that Jewish communities not be singled out for proselytizing.

Noteworthy interaction has accompanied Brigham Young University's foreign study program in Jerusalem (begun 1968), based first at a hotel and then at a kibbutz. Seeking a permanent facility, BYU leaders were granted a location on Mount Scopus by Jerusalem's municipal authorities. Construction began in 1984 on the Jerusalem Center for Near Eastern Studies and, because it was such a prominent facility on such a choice site, drew opposition; ultra-Orthodox Jews, suspecting a

"missionary center" under academic cover, warned of "spiritual holocaust." However, anti-Mormon campaigns failed to halt construction of the center, partly because U.S. congressmen and Jewish leaders, as well as Israeli liberals, defended it. The controversy reached Israel's Knesset, which obliged BYU to strengthen its non-proselytizing pledge. This contest was linked to the larger debate between Israel's secularists, who valued pluralism, and its militant Orthodox, who feared a new alien presence.

LDS contacts with Judaism have led to an exchange of converts. Salt Lake's synagogue Kol Ami has been attended by some ex-Mormons. Perhaps a few hundred Jews have become Latter-day Saints. Like Evangelical Jews, most have continued to emphasize their Jewishness, and fellow Mormons have welcomed them and considered them "of Judah." Convert memoirs have appeared; for honesty and literary quality probably none surpasses Herbert Rona's *Peace to a Jew*. Jewish Mormons formed B'nai Shalom in 1967 to function as a support group and to facilitate genealogical research.

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ARNOLD H. GREEN

SHINTO

Shinto, the earliest and largest native religion of Japan, has no known founder, no sacred scriptures, no systematized philosophy, no set of moral laws, no struggle between good and evil, no eschatology or life after death, no ecclesiastical organization. Shinto is "the way of the gods." It is folkways and spiritual feeling toward the awesomeness, the purity, the beauty of unspoiled nature.

In the Japanese view, the ever-present powers and spirits within nature are the *kami*, or gods, but they are neither transcendent nor omnipotent.

Shinto has a rich mythology. Its luxuriant polytheism is dominated by Amaterasu, the goddess of the Sun, and by her brother Susano, who is most often frivolous and rude.

The LDS Church, on the other hand, has a founder, a set of sacred scriptures, a philosophical basis, a declared body of ethics and doctrine, and a structured church organization, and accepts a tri-theistic godhead through obedience to whom mankind can overcome the evils of this world. The Father, Son, and Holy Ghost are the supreme godhead, perfect, tangible beings whose light and love emanate from their presence “to fill the immensity of space” (D&C 88:12; cf. 130:22).

Latter-day Saints believe that God’s work and glory are to “bring to pass the immortality and eternal life of man” (Moses 1:39). But Shinto is concerned with the here and now. It expresses a “joyful acceptance of life and a feeling of closeness to nature” (Reischaur, in D.B. Picken, *Shinto: Japan’s Spiritual Roots*, Tokyo, 1980, pp. 6–7).

No counterpart to the central tenet of LDS faith—the crucifixion and atonement of Christ—exists in Shinto. While the LDS Church and many other world religions concentrate on the theology of death and sin, the importance of holy writ, and the responsibilities of parenting and church service, Shinto values and attitudes are transmitted through festive celebrations of the powers within mountains, waterfalls, trees, and other aspects of nature.

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WORLDS

Latter-day Saint prophets and scripture teach that other worlds similar to this earth have been and will be created and inhabited in fulfillment of God’s eternal designs for his children. As explained in REVELATIONS to the Prophet Joseph SMITH, God has in operation a vast plan for the eternal progress of his children. In a vision given to MOSES, the Lord said, “Worlds without number have I created; and I also created them for mine own purpose, . . . there are many (worlds) that now stand, and innumerable are they unto man”

(Moses 1:33, 35). This same many-worlds view is echoed in other scriptures (see Heb. 1:2; D&C 76:24; Moses 7:30; Abr. 3:12).

Joseph Smith’s version of pluralism shared some similarities with ideas of his religious contemporaries and of modern science. But the pluralistic cosmology that emerged from his revelations and the interpretations of the early generation of LDS leaders taught by him were distinctive. Unlike other religious pluralists, Joseph Smith evidenced no interest in using pluralism for proselytizing purposes, but only to unfold a fuller understanding of God’s purposes for people in this life and in the hereafter. The full and coherent picture painted in these Mormon teachings is not plausibly derived from any contemporary view, but is generally compatible with ancient cosmologies, and particularly with ideas attributed anciently to Enoch (Crowe, pp. 245–46; Paul, pp. 27–32; see also CWHN 1:180–88; 2:236–40).

Like contemporary pluralists, Joseph Smith’s system implied innumerable stellar systems with inhabited planets. In addition (see Paul, p. 28), Joseph taught that old physical worlds pass away while new ones are being formed (Moses 1:35, 38); worlds are governed hierarchically (Abr. 3:8–9); each system of worlds has its own laws (D&C 88:36–38); Jesus Christ is the creator of all these worlds (D&C 76:24; 93:9–10); people assigned to different levels of glory inhabit different worlds (D&C 76:112); the earth has been the most wicked of all worlds (Moses 7:36); resurrected beings also reside on worlds (D&C 88:36–38); and these other worlds exist in both time and space (Moses 1:35, 38; D&C 88:36–38, 42–47; 93:9–10).

Mormons therefore accept the existence of other worlds created by God for a divine purpose that is the same as the PURPOSE OF EARTH LIFE—“to bring to pass the immortality and eternal life” of God’s children (Moses 1:39). The inhabitants of these other planets are understood by Latter-day Saints to be children of God and created in his image, though they might differ from the earth’s inhabitants in unspecified ways (Moses 1:33; D&C 76:24). The means of SALVATION through the GOSPEL OF JESUS CHRIST is the same for all of God’s creations. CREATION is continual and expansive and is directed toward the eternal happiness of all intelligent beings, for the Lord told Moses, “As one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words” (Moses 1:38). For

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Latter-day Saints the gospel of Jesus Christ has universal validity, in both time and space. God's PLAN OF SALVATION operates on a universal scale. Latter-day Saints believe that there are now countless planets whose inhabitants—children of God—are progressing, as are human beings on this earth, according to eternal principles towards a Godlike life.

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WORSHIP

Latter-day Saint worship is defined as coming unto the Father in the name of Jesus Christ, in spirit and truth (D&C 93:19; cf. JST John 4:24). All of life may be worshipful, as manifest in prayer and in devotion, in the ordinances of the gospel, including the sacrament, in selfless service to mankind, and in the culmination of all worship in the temples of God.

The Lord spoke to the Prophet Joseph SMITH, "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness" (D&C 93:19). Worship is idolatry unless it is reverent homage and devotion to the living God.

A modern revelation warns against the worship of false gods: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol" (D&C 1:16). Modern prophets have counseled Latter-day Saints against the worship of idols under new names: success, money, prestige, lavish pleasure, fashion (see Kimball, p. 4).

Much traditional religion assumes that only if God is "utterly other," that is, mysterious and unknowable, can he be properly revered. For Latter-day Saints, the foundation of worship is not

the radical contrast but the intimate kinship of the Father and his children. Christ was near unto God because he was "the brightness of his glory and the express image of his person" (Heb. 1:2). By keeping his commandments and walking in the way of his ordinances, every person walks in the path of the Master. In inspired worship, "truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy" (D&C 88:40). The outcome for Christ was that he could pray, "as thou, Father, art in Me, and I in thee" (John 17:21). Beyond this, worship cannot reach.

The restoration of Christ's Church began with the lament from on high, "They draw near to me with their lips but their hearts are far from me" (JS—H 1:19). Worship involves the heart and the whole of man. Unified worship—which occurs when those assembled are of one heart and one mind and are "agreed as touching all things whatsoever ye ask of me" (D&C 27:18)—prevails with the heavens. "By union of feeling, we obtain power with God" (Relief Society Minutes, June 9, 1842, Church Archives; cf. *TPJS*, P. 91).

Worship also involves the mind. "Love the Lord thy God with all thy . . . mind" (Matt. 22:37). The living God has a "fulness of truth," is "glorified in truth and knoweth all things," and is "more intelligent than they all" (D&C 93; Abr. 2, 3). As Elder B. H. Roberts wrote, worship is the soul's surrender to God: "This submission of the mind to the Most Intelligent, Wisest—wiser than all—is worship" (*TPJS*, p. 353, n). Thus, daily prayer and study, penetrating, pondering study of the gospel and the scriptures, are commended to all Latter-day Saints. "It is not wisdom," said Joseph Smith, "that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it" (*TPJS*, p. 297). Jacob Neusner has compared this linkage of worship with the mind to Jewish study-worship of the Torah (Neusner, p. 55). Such communion with God leads one through and beyond the written and the spoken word to the source of Light.

WORSHIP AND SERVICE. For Latter-day Saints, the life of consecrated labor surpasses the life of withdrawal. Thus, although proper worship may require fasting, self-denial, discipline, and sacrifice, the religious life is in the context of the natural and social life. Daily labor is the fulcrum of religion and the locus of holiness. One may bring the spirit of worship to every aspect of life and commu-

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WORSHIP

Latter-day Saint worship is defined as coming unto the Father in the name of Jesus Christ, in spirit and truth (D&C 93:19; cf. JST John 4:24). All of life may be worshipful, as manifest in prayer and in devotion, in the ordinances of the gospel, including the sacrament, in selfless service to mankind, and in the culmination of all worship in the temples of God.

The Lord spoke to the Prophet Joseph SMITH, "I give unto you these sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness" (D&C 93:19). Worship is idolatry unless it is reverent homage and devotion to the living God.

A modern revelation warns against the worship of false gods: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol" (D&C 1:16). Modern prophets have counseled Latter-day Saints against the worship of idols under new names: success, money, prestige, lavish pleasure, fashion (see Kimball, p. 4).

Much traditional religion assumes that only if God is "utterly other," that is, mysterious and unknowable, can he be properly revered. For Latter-day Saints, the foundation of worship is not

the radical contrast but the intimate kinship of the Father and his children. Christ was near unto God because he was "the brightness of his glory and the express image of his person" (Heb. 1:2). By keeping his commandments and walking in the way of his ordinances, every person walks in the path of the Master. In inspired worship, "truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy" (D&C 88:40). The outcome for Christ was that he could pray, "as thou, Father, art in Me, and I in thee" (John 17:21). Beyond this, worship cannot reach.

The restoration of Christ's Church began with the lament from on high, "They draw near to me with their lips but their hearts are far from me" (JS—H 1:19). Worship involves the heart and the whole of man. Unified worship—which occurs when those assembled are of one heart and one mind and are "agreed as touching all things whatsoever ye ask of me" (D&C 27:18)—prevails with the heavens. "By union of feeling, we obtain power with God" (Relief Society Minutes, June 9, 1842, Church Archives; cf. *TPJS*, P. 91).

Worship also involves the mind. "Love the Lord thy God with all thy . . . mind" (Matt. 22:37). The living God has a "fulness of truth," is "glorified in truth and knoweth all things," and is "more intelligent than they all" (D&C 93; Abr. 2, 3). As Elder B. H. Roberts wrote, worship is the soul's surrender to God: "This submission of the mind to the Most Intelligent, Wisest—wiser than all—is worship" (*TPJS*, p. 353, n). Thus, daily prayer and study, penetrating, pondering study of the gospel and the scriptures, are commended to all Latter-day Saints. "It is not wisdom," said Joseph Smith, "that we should have all knowledge at once presented before us; but that we should have a little at a time; then we can comprehend it" (*TPJS*, p. 297). Jacob Neusner has compared this linkage of worship with the mind to Jewish study-worship of the Torah (Neusner, p. 55). Such communion with God leads one through and beyond the written and the spoken word to the source of Light.

WORSHIP AND SERVICE. For Latter-day Saints, the life of consecrated labor surpasses the life of withdrawal. Thus, although proper worship may require fasting, self-denial, discipline, and sacrifice, the religious life is in the context of the natural and social life. Daily labor is the fulcrum of religion and the locus of holiness. One may bring the spirit of worship to every aspect of life and commu-

nity life, of which the dedicated family is the apex and paradigm. Nothing is so menial, so servile, so trivial that it is irreligious, as long as it is the way of duty and as long as it is done “in the name of the Son.” “Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him” (D&C 59:5).

WORSHIP AND THE TEMPLE. The Hebrew verb *la-avodh*, “to worship,” also means “to work” and “to serve” and is associated with the temple. Early in Church history, “the house [Kirtland Temple] was constructed to suit and accommodate the different orders of priesthood and *worship peculiar to the Church*” (John Corrill, *A Brief History of the Church of Christ of Latter Day Saints*, 1839, p. 22, italics added), and it has been so with all LDS temples since. The Spirit of the Lord and the descent of his glory are promised the Saints in the House of the Lord, which is defined as a “house of fasting and a house of prayer” and a “house of worship” (D&C 88:119; *HC* 4:205). Anciently, the temple was the locus of feast and provided the joy of sacred place (Hebrew *simha makom*). An Aramaic link of the Hebrew word for joy (*hdw*) connotes both inner and outer joy and relates to temple service. Today, in LDS spiritual life, the temple is a place of the most “solemn assemblies” and the administration of ordinances on behalf of the living and the dead. Within the precincts of the temple, one experiences this shared joy in its most complete form. In Judaism after the destruction of the temple in Jerusalem in A.D. 70, the home became the surrogate temple, the table an altar, and the study of the Torah, especially on Shabbat, the focus of worship and rejoicing. Worship was centered in prayer and sacrificial service. In Christendom the sacraments and private devotion were thought to replace the temple. In the LDS experience, all these forms of worship are regained, renewed, and confirmed in the temples (*see* **TEMPLES: TEMPLE WORSHIP AND ACTIVITY**).

In their modern history, Latter-day Saints have worshiped in sobriety and solemnity as well as with rejoicing and gladness. And they have also worshiped in the midst of affliction. Modern revelation commends worship “with a glad heart and a cheerful countenance,” especially in the midst of “fasting and prayer,” which is defined as “rejoicing and prayer” (D&C 59:14). Thus, on the eve of their exile from Nauvoo, the Saints assembled in the

Nauvoo Temple and prayed, feasted, sang, and danced in rejoicing. They crossed the river in the dead of winter, but still were admonished, “If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving. If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful” (D&C 136:28–29). They were not too exhausted after the day’s travel to build a fire and share songs of the heart, testimonies, and spiritual gifts. In the same spirit, a century and a half later, amidst the Teton Dam disaster (1975), the Latter-day Saints were counseled by their leaders to end each day by bringing out the violins and rejoicing, acknowledging the hand of the Lord in all things (*Ensign* 6 [Oct. 1976]:95; cf. D&C 59:21).

“The song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads” (D&C 25:12). In the last days, it has been prophesied, “all shall know me who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.
The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.
The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.
Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever, Amen [D&C 84:98–102].

When Zion is finally established in the last days, “all who build thereon are to worship the true and living God” (*TPJS*, p. 80). Each year peo-

ple from many lands will come up to worship at the Feast of Tabernacles in Jerusalem. Eventually, "all nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name" (Ps. 86:9).

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JOHANN A. WONDRA

WRATH OF GOD

The "wrath of God" is a term usually indicating his disapproval of the deeds of the wicked and justifying the inevitable punishments that will befall them if they do not repent. Latter-day Saints believe that his response is a natural application of the law of justice (Mosiah 3:26), which requires that punishments be exacted when God's laws have been violated or the blood of innocent Saints has been shed (Morm. 8:21–41; D&C 77:8). The scriptures state that God sends cursings, judgments, and destruction upon the unbelieving and the rebellious, including all who reject the Savior or his prophets and are not willing to confess his hand in all things (D&C 1:6–13; 59:21; 63:6; 88:85; 104:8; 124:48, 52; Moses 7:1). The scriptures assert that those who attempt to destroy the righteous can expect to give an account to an offended God (1 Ne. 22:16). The Lord has sometimes chastened his disobedient children through war, plague, famine, and earthquake (1 Ne. 14:15–16; D&C 63:33; 87:1–6; 112:24–26). Not all natural calamities, however, are the direct result of the wrath of God, although the scriptures clearly indicate that God has used these for his purposes.

God's wrath may come upon individuals or nations or civilizations when they have "ripened in iniquity" (Gen. 15:16; Deut. 9:4–5; 1 Ne. 17:35; Ether 2:9). His wrath manifests itself most completely when a majority of the people desire that which is contrary to the laws of God and have al-

ready chosen iniquity for themselves (Mosiah 29:25–27). The people of NOAH's day (Gen. 6–8), the people of Ammonihah (Alma 16:9–11), the JAREDITES (Ether 14–15), the NEPHITES (3 Ne. 8–9; Morm. 6), and, to a small degree, the Latter-day Saints in Missouri (D&C 105:2–9; 124:48) all experienced God's wrath in their time (see *MD*, p. 771).

The severest form of punishment will be dealt to the SONS OF PERDITION, who are known as "vessels of wrath" (D&C 76:33). These will suffer God's rejection and exclusion throughout eternity (D&C 76:31–37), for they have committed an UNPARDONABLE SIN against the light and knowledge obtained through the HOLY GHOST.

While the Lord may chasten his people in mortality, chastisement will be tempered with his mercy and compassion as his children heed and obey him (D&C 101:2–9; 3 Ne. 22:8–10). Those who escape the wrath of God will include all persons who repent and keep the commandments, and prepare themselves for the hour of judgment that is to come, gathering "together upon the land of Zion, and upon her stakes" as a place of refuge (D&C 115:6; cf. Alma 12:33–37; 13:30; D&C 88:76–88; 98:22). Even God's wrath is intended to be beneficent, for whom he loves, he chastens (D&C 95:1; cf. Heb. 12:6–11; see also CHASTENING).

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Fort Bridger, near present-day Evanston, was founded in 1843 by mountainmen Jim Bridger and Louis Vasquez. Brigham Young and the original pioneers of 1847 stopped there en route to the Salt Lake Valley, and in 1855 the Church purchased the fort from Vasquez. Church leaders desired it as a supply station for the thousands of converts coming into the Great Basin and, because of its strategic location, as a base for missionary work among the Indians. When the men sent to occupy Fort Bridger encountered armed mountain men who refused to vacate, they established Fort Supply twelve miles to the southwest. Eventually Latter-day Saints took possession of Fort Bridger, but with the approach of the UTAH EXPEDITION in 1857, they abandoned and destroyed both forts.

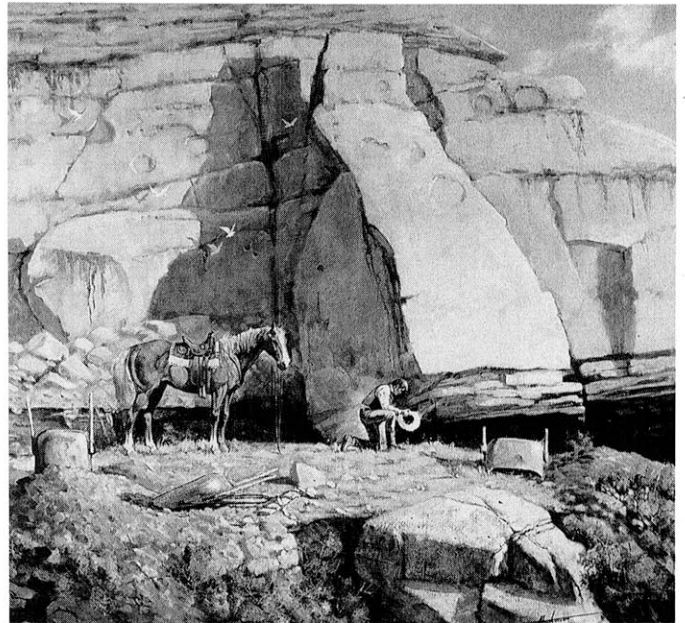
Individual LDS families began to resettle in the vicinity of Fort Bridger beginning in 1890, and a branch of the Church was organized there in 1894, eventually becoming headquarters for a stake.

LDS settlements were also established in western Wyoming's Star Valley (1879) and in north central Wyoming's Big Horn basin (1893, 1900). The latter was one of the last colonizing efforts conducted under official Church auspices (see COLONIZATION).

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TED J. WARNER



Prayer Rock, by LDS western artist Harold I. Hopkinson (1982, oil on canvas, 40" × 36"), in the LDS Visitors Center, Cody, Wyoming. In 1900 thirty-five families were called by President Lorenzo Snow to settle in northern Wyoming. A large rock blocked their effort to dig the Sidon irrigation canal. Following a prophetic prediction, prayer, and a poignant instruction to move men and horses out of the way, the rock split cleanly from top to bottom.